

A SIMPLE STUDY OF INDIAN PHILOSOPHY

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*A Simple Study of Western Philosophy (Metaphysics) A Simple Study
of Inductive Logic A Simple Study of deductive Logic A Simple
Study of Elementary Statistics and Experimental Psychology
with Practical Exercises. A Simple Study of Ethics.
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COMPANION VOLUMES

- 1 A Simple Study of Western Philosophy (Metaphysics)
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PREFACE

The Darsanas represent the foundations of (1) the Physical, (2) the Natural, and (3) the Biological Sciences not only of India but of the whole world. They deal with the origin of the Universe and its evolution and involution. I am very happy to have had this great opportunity of studying these sciences for the purpose of understanding the basic foundation of the Darsanas.

This book has been solely designed to meet the demand of the students of Indian Philosophy, preparing for their graduation, at the Indian and foreign Universities. I hope, it will be equally useful to students going in for higher studies and multitude of people who wish to study these ancient sciences which were responsible for our high civilisation. I am sure, that it will be of great value to the students of philosophy.

—AUTHOR

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CHAPTER I

INTRODUCTION

Q. 1. Which systems of Indian Philosophy are Astika and which are Nastika? Explain. (Agra 1960, 63)

Or

What is meant by Darsanas? Discuss the object of its study.

Ans. Darsanas are Saastras, where well reasoned attitude of the human being towards the world is explained according to the Hindus. They are mainly six, consisting of 3 groups. They are partly sciences and partly philosophies, according to our modern conception.

(1) NYAAYA-VAISESHIKA

These deal mainly with physics, chemistry and other material sciences and include reasoning or logic. Metaphysical studies or search for knowledge of God, however, formed the ultimate aim of the study of these saastras also.

(2) SAANKHYA-YOGA

Saankhya-Yoga deals mainly with the mental sciences, as will be explained below. The material aspects of study were not neglected even here.

(3) POORVA AND UTTARA MEEMAMSAA

These relate mainly to the exposition of the Brahman (Universal Spirit). The object of Poorva Meemaamsaa is right action (Karma Kaanda) under the supreme authority of the Vedas. Uttara-meemaamsa or Vedanta is more directly based upon the Upanishads. Its main object is to explain that there is in reality only one Existence-Non-Dualism.

THE OBJECT OF STUDYING DARSANAS.

The object of all philosophical studies in India has been the acquisition of the knowledge of the eternal theme of Indian spiritual thought, namely, to seek, know and realise, "the One in the many".

The word Darsana is derived from the root 'Darsa' which means "to see". Darsana means seeing, looking or sight. It also means the eye, the mirror and knowledge—especially religious. Here Darsana means a Saastra—science, knowledge or philosophy. The Darsanas are primarily divided into 2 classes—Aastika Darsanas, which accept the authority of the Vedas, and Naastika Darsanas, which do not accept their authority. The Aastika Darsanas are generally counted as six and are called the Shat-Darsanas. They are (1) Nyaya (2) Vaiseshika (3) Saankhya (4) Yoga (5) Meemaamsaa (6) Vedanta.

The Nastika Darsanas are chiefly, (1) Chaarvaaka Darsana, (2) Baudha Darsana, (3) Jaina Darsana. There are other Darsanas like Raseswara Darsana, Paasupata, Saiva and Saakta Raseswara Darsana, Paasupata Saiva and Saakta Darsanas were also the recognised systems of philosophy in India.

NYAAYA VAISESHIKA

CHAPTER II

(1) Nyaya, (2) Vaisesika, (3) Navya Nyaya.

(1) NYAAYA SYSTEM

Nyaya System—The Scope of Nyaya—Five Avayavas—Sixteen Padarthas, Pramaana—Prameya—Jeevaatma—Parmaatmaa—Sareera—Organs of Sense—Mind—Moksha.)

Q. 2. What are the sources of valid knowledge (Pramaanas) admitted by the Nyaya and the Meemamsa. Give examples of each. (Banaras 1964)

Or

Discuss the twin aspects of Nyaya System—its Logical analysis and philosophical and metaphysical reasonings.

Ans. Nyaya system was formulated by Gautama (Not Gautama Buddha). This is also called Akshapaada Darsana.

THE SCOPE OF NYAAYA

The term Nyaya means analysis. The Nyaya system of teaching is devoted to the exposition of a system of logic and enunciation of the methods whereby truth may be ascertained by the logical process of examination and analysis. Western scholars, therefore, generally accepted it as logic and ignored the philosophical and metaphysical aspects of the teachings of Nyaya. The system has in fact a dual object being partly a school of logical analysis and partly also of philosophical and metaphysical reasonings. Many are inclined to the view that the Greek Schools of Philosophy were indebted to the early Hindu system.

Together with the Vaisesika, the Nyaya adheres to the atomic theory of the universe. But the most important part of Nyaya is to classify and enumerate the various things in the world. The subject matter of proof, finding out what the fundamental classes of things are under which all the substances in the world can be classified, as a result of the gradual evolution of things in the lower orders into things in the higher orders, and finding out what their nature and qualities are, and how other things came into existence out of these things, and how all these things can be proved, and all such other questions are included in Nyaya philosophy. (Geeta Rahasya. Vol. 1. 7).

FIVE AVAYAVAS

The Hindu Syllogism of Gautama consists of five parts or propositions viz. (1) Partijna—the premise, (2) Hetu—the proof, (3) Udaaharna—the illustration, (4) Upanaya—the application of the proof, (5) Nigamana—the conclusion. These are called the five

Avayavāḥ The western syllogism consists of only three parts of the proposition, namely the two premises and the conclusion

SIXTEEN PADAARTHAS

The Nyāya School holds that the logical method of ascertaining truths was by the application of the sixteen categories or **Padaarthas**—the topics for discussion. These topics are 1 **Pramāṇa**—means of knowledge, 2 **Prameya**—objects of enquiry, 3 **Samsāya**—doubt, 4 **Prayojana**—purpose, 5 **Dṛṣṭānta**—illustration, **Sidhānta**—dogma or determinate truth, confutation, 9 **Nirnaya**—ascertainment, 10 **Vāda**—discussion, 11 **Jalpa**—wrangling and hairsplitting, 12 **Vitanda**—cavilling or raising objections, 13 **Hetvābhāsa**—fallacy, 14 **Chhala**—perversion or unfair ambiguity, 15 **Jaati**—futile objections, 16 **Nigraha sṭhāna**—conclusion or the confounding of an adversary,

The student is trained and drilled until he thoroughly understands the nature and use of these sixteen topics. Of these, the first two are the chief, the others are only subsidiary and indicate the course which a discussion may take from the setting forth of a doubt to the final confutation of the doubt.

PRAMĀṆA

(Means of Knowledge)

The means of knowledge according to the Sāstras, are four—1 **Pratyakṣa**—direct perception through the senses, 2 **Anumāna**—inference, 3 **Upamāna**—analogy, and 4 **Āpta-Vākya**—reliable evidence. This is also called **Sabda** which includes the testimony of the Vedas—the revealed knowledge or tradition.

PRAMEYA

The **Prameya** or objects of knowledge are —1 **Ātma**—the Soul, 2 **Sarīra**—the body, 3 **Indriya**—the senses, 4 **Artha**—the objective world, 5 **Buddhi**—the intellect, 6 **Manah**—the mind, 7 **Pravṛtti**—action, 8 **Dosha**—Error, 9 **Pretyabhaava**—disembodied states or transmigrations, 10 **Phala**—the fruit or retribution, 11 **Dukha**—pain, 12 **Āpavarga**—freedom or emancipation of the Soul.

JEEVĀTMA

According to the Nyāya, the soul (**Jeevātmā**) is individual in each person and separate from the body and senses. It is the seat of knowledge and feeling. It is eternal in duration (**Nitya**). **Ichha**—(desire), **Dvesha**—(aversion), **Sukha**—(pleasure), **Dukha**—(pain), and **Jñāna**—(Knowledge) imply the existence of soul which is a substance (**Dravya**). It is the substratum in which these several qualities reside. The soul experiences the fruit (**Phala**) of good or bad deeds (**Karma**).

PARAMĀTMA

The supreme soul (**Paramātmā**) is One. It is the seat of eternal knowledge, the maker or former of all things.

SAREERA

The body Sareera is the seat of efforts, i.e., Parayatna and of the organs of senses. By association with the body, the soul has the feeling of pleasure and pain. The body is Paanchabhautika

ORGANS OF SENSE

The five external organs are not modifications of consciousness (Ahankaara) as the Saankhya philosophy teaches us, but are formed of Sthoola—Pancha—Mahabaabhootas—Prithvi, Aapa, Teja, Vaayu, Aakaash, corresponding to the senses of Ghraana, Rasa, Roopa, Sparsa and Sabda. The six padarthas of the Vaiseshika are thus placed under objects of senses

THE MIND

There is the sixth sense "Antarindriya" (internal organs) Manas—Mind. By union with the external senses, the mind produces the knowledge of exterior objects. Its office is to separate the sensations and to present them singly to the soul. Hence it is that the soul does not receive more than one sensation or rather perception at the same instant. The Manas is minutely small as an atom (Anu), for otherwise it might come in contact with many things and cause many sensations at one time. It is eternal (Nitya) and distinct from both—the soul and the body.

MOKSHA

Moksha is deliverance from Pain (Dukaadhwamsa). The soul attains deliverance by knowledge, by meditating on itself, by not earning fresh merits or demerits through action springing from desire and by becoming free from passion through knowledge of evil inherent in object.

For further information the student is referred to the original work Nyaya Sootras by Gautama in Sanskrit, to Saradarsana Sangraha in English.

II THE VAISESHIKA SYSTEM

The Vaiseshika System—The six categories—Dravya—Atomic theory—Aarambha Vaada—Seswaravaada—Guna—Manas—Gurutva—Kasha Dik—Karma—Saameanya—Vishesha—Samavaya—Abhava—The Theory of Atomic Agglomeration—Peelu Paakavada—Pithbara Paakavaada—The Scope of Vaiseshika Daršana.

Q. 3. What is the category in Vaiseshika Philosophy State and examine the categories of 'Dravyas', Vishesha and Samvaya (Lucknow 1958, Poona 1959)

Or

What is category? State and distinguish the various categories admitted in Vaiseshika? (Agra 1953, Bombay 1958)

Or

What is the Status of non existence in Vaiseshika Philosophy ? How is non-existence classified therein ? (Agra 1963)

Ans The Vaiseshika system is supplementary to that of Gautama (Nyaaya), coinciding with it in the main, but differing from it in allowing only two methods of proof (Pramaana)—1 Pratyaksha (Perception) and 2. Anumaana (inference)—and in its arrangement of the objects of knowledge (Prameya)

The Six Categories There are in this system six categories or Predicaments (Padaarthas) 1 Dravya—thing or substance 2 Guna—quality, 3 Karma—action 4 Saamaaya—community or genus, 5 Visesha—Particularity, 6 Samavaaya—the co inherence or intimate connection of constituent parts A seventh namely abhava—non existence or negation was added later

(1) DRAVYA

Dravya—The first category, namely Dravya is sub-divided into nine divisions 1 Prithivi—earth 2 Aapa—water, 3 Teja—light, 4 Vaayu—air, 5 Aakaasa—ether 6. Kaala—time, 7 Dik—space, 8 Aatma—soul 9 Mana—mind Of these Prithivi, Aapa, Teja, Vaayu and Mana are “Anu” (Atomic) the others are ‘Vibhu’ (ever-pervading) The atoms are round, extremely minute, incapable of division, invisible, eternal in themselves but not in aggregate forms

They have individuality, a specific difference (Visesha) from which the name Vaiseshika has been derived Light, for example, is formed by the aggregation of luminous atoms And other substances are also formed in a similar manner These atoms combine by two in an aggregate called ‘Dvyanuka’ They again combine and thus form aggregates called “Trasarenu”, which comes within the range of our sight as a mote in sun beam They are innumerable and are perpetually united and disintegrated and reunited and re-disintegrated by a particular unseen force called Adrishta

DIK

Dik is inferred from the relation of Priority or Sub-sequence other than that of time It is deduced from our notions of here and there It is marked by our association with the four directions of East, West, North and South—which again depend on the relation of the Earth's movement round the Sun East is the direction which is towards sunrise—West towards Sunset—North and South are towards North and South poles respectively We may count the directions as four or six if we take upper and lower as two directions But Dik or space is one, Vibhu, all pervading and eternal Praachyaadi Vyawaharika Heeturdik (Tarka Sangraha) Saa Chaikaa Vibhvee Nityacka

Dik or the position of atoms in space is also to be considered when their combinations and disintegrations take place For example—nearness of substances to each other makes a great difference in chemical combinations of different substances The relative importance of the position of the atom, in space and the influence of

direction (North or South pole etc.) on them have also to be taken into account in addition to heat and time.

Thus 'Heat (Teja) Kaala (time) and Dik (Space) are therefore rightly included in Dravyas' (substances) because they possess certain Gunas (qualities).

GURUTVA

Gurutva, (gravity) is the peculiar cause of a body falling to the ground. It effects Bhon and 'Aapa' Dravyaas. Lightness is not a distinct quality but only the negation of Gurutva.

KAALA

Kaala (time) is inferred from the relation of priority (Bhoota) and subsequence (Bhavishyat) rather than that of place. This is marked by the association of the objects with the Sun's revolution and is measured by Kshana, Dina, Ritu, Samvatsara and so on.

MANAS

The Manas (mind) is considered to be extremely small as one atom (Anu) and thus only one sensation is conveyed to the soul at one time. It is eternal and distinct from both, soul and body, with which it is only conjoined.

(2) GUNA

Guna—The second category, namely Guna, is translated as quality. The qualities are twenty-four. (1) Roopa—colour, 2. Rasa—Taste, 3. Gandha—Smell, 4. Sparsa—Touch, 5. Sankhya—Number, 6. Parimaana—Dimension, 7. Prithaktva—Individuality, 8. Samyoga—Conjunction, 9. Vibhaaga—Disjunction, 10. Paratva—Priority, 11. Aparatva—Posterity, 12. Buddhi—Intellect, 13. Sukha—Pleasure, 14. Dukha—Pain, 15. Ichchha—Desire, 16. Dvesha—Aversion, 17. Prayatna—Volition, 18. Gurutvam—Gravity, 19. Dravatvam—Fluidity, 20. Sneha—Viscosity, 21. Samskaara—Self-reproduction (or restitution including motion, elasticity and memory) 22. Sabda—Sound, 23. Dharma—Merit and 24. Adharma—Demerit.

Light and heat are considered as only different forms of the same substance, so also electricity and magnetism. The direct instrument of vision is a ray of light proceeding from the pupil of the eye to the object seen. This ray of light is not ordinarily visible, as the brightness of a torch is not seen when the Sun shines. This ray of light which is not seen in the sunlight, may be seen at night in the eyes of a cat or other animal watching for its prey. Aakaasa (Ether) is uncompounded, infinite and eternal. It is not atomic (Vibhu). It is known only by inference. It has the quality of conducting sound which is caused by means of portion of Ether (Aakaasa) confined in the hollow of the ear and endowed with an occult virtue.

3. KARMA

Karma—(Action) is the third category. It is divided into

five kinds—(1) Utkshepanam—upward movement, (3) Aakunchanam—contraction (4) Prasaaranam—dilatation (5) Gamanagamana—motion in general

4 SAMAANYA

Samaanya—The fourth category Samaanya (Community) is source of our action of genus. It usually denotes qualities common to many objects. This is also called Jaati. Samaanya is of two kinds, (1) the higher or genus (Para) and (2) lower or species (Apara)

5 VISESHA

Vishesha—(Particularity) denotes single or simple objects devoid of community. These are Soul, Time, Place and Aakaasa, and also Atoms in their ultimate form. This Vishesha is the distinguishing feature of the Vaiseshika philosophy. Its theory and doctrine are that all substances are composed of countless minute invisible atoms, from the combinations of which all forms of substances physical and mental arise and from the operation of which all phenomena take place. These combinations of the ultimate atoms are merely temporary and are subject to change, destruction and alteration, so far as the combinations are concerned, but the individual atoms, of course, can neither be destroyed nor changed nor altered in their nature.

These atoms of Kanaada are similar to the corpuscles, Ions or Electrons of the modern western science.

6 SAMAVAAYA

Samavaaya—The sixth category or Padaartha of Vaiseshika is Samavaaya—(Co-inherence or inseparable connection). It denotes the connection of things that in their nature be connected as long as they exist, as the yarn and the cloth, of which it is made. This inseparable union of Kanaada is rather of an abstract nature. Examples of Samavaaya are the parts and the whole, the quality, action and the agent, atoms and substance, subject and object etc.—(Vaisesika Sut. Chap. I II). In all these instances there is an inseparable connection between the members of each pair.

7 ABHAAVA

Abhaava—A seventh Padaartha called Abhaava (Negation or non-existence) was added by later Vaiseshikas. The six categories mentioned above are Bhaavas (existing ideas) and the seventh is the negation of all these six. If you have no 'Abhaava', you cannot get the knowledge of that which is not a thing. Example—the knowledge that there is no pot.

Abhaava is divided into two kinds—

Samsargaabhaava and Anyonyaabhaava

Samsargaabhaava is of three kinds—

(1) Praagabhaava—(Negation which has no beginning but has an end)

(2) **Pradhvamsaabhaava**—(Negation with a beginning but no end) and

(3) **Atyantaabhaava**—absolute negation.

(1) **Praagahhaava** is the negation of a thing antecedent to origination (i.e.) before it existed. The negation of a pot before the pot is made. The negation ceases to exist as soon as the pot is made. It is therefore said to be without a beginning and with an end.

(2) **Pradhvamsaahhaava**—The negation of a thing after the thing is destroyed. The absence of a pot when the pot is broken. The negation is represented by the pieces of the broken pot. **Pradhvamsaabhaava** is negation subsequent to origination of a thing. It has a beginning but with no end. It begins as soon as the pot is broken and there is no end of this **abhaava**.

(3) **Atyantaahhaava**—(Absolute negation) means—negation always. Examples—The son of a barren woman, the horns of the hare. These things never existed and never shall exist. This is without a beginning and without an end.

The above three **Abhaavas** are included in **Samsargaabhaava**.

II. **Anyonyaabhaava**—(Negation of identity) is only of one kind. In two things that exist one of these things does not exist in the other. In pot (**Ghata**), there is no existence of cloth (**pata**) and vice versa.

Q. 4. State and examine the Conceptions of substance, Attribute and Inherence in the Vaiseshika Philosophy.

Or

Discuss the Scope of Vaiseshika Philosophy.

Ans. The scope of the Vaiseshika Darsana is the acquisition of correct knowledge of the reality of pain and its removal; "**Charma Dukha Dhvamsa Lakshano Mokshah Jaayati.**"

Pain may be due to internal causes or external causes. Some kinds of pain may be removed by fear of death; some can be removed only by correct knowledge of the Supreme Being.

Whoever wishes to escape from the reality of pain and whoever wishes to know the means of such escape should learn that the knowledge of the Supreme Being is the true means of such escape. We have the authority of the Vedas for this statement. **Swetaasvatara Upnishad VI-20** says;—

"When men shall roll up the sky as a piece of leather."

"Then shall there be an end of pain, without the knowledge of Siva" (**Deva**).

"**Yadaa Charmavat Aakaasam Veshtayishyanti Maanavaah Tadaa Sivam (Devam) Avijnaya dukkhasyaante bhavishayati.**"

That means that without the knowledge of God, destruction of

pain is not possible. Knowledge of God is obtained by *Sravaṇa* (Hearing), and *Bhāvaṇa*—hearing, thought and reflection of God. True *Vaiśeṣika* *Siddhānta* is that *Dukḥa* (pain) will be removed by correct knowledge of the six *Padaārthas* (Categories).

Thought (*Manana*) depends upon inference (*Anumāna*), inference depends upon *Vyāpti* (Universal proposition) and the knowledge of *Vyāpti* depends upon the right understanding of the six *Padaārthas* (Categories). Hence saint *Kaṇāda* establishes the six categories in his ten fold treatise called *Vaiśeṣika Sūtras*. *Kaṇāda* is also called by another synonym '*Kaṇabhikṣa*'—which means one who feeds on *Kaṇas* or atoms.

According to the *Vaiśeṣika*, all objective knowledge consists in the perception of things in three categories *i.e.*, *Dravya*, *Guna* or *Karma*. Of the three other categories *Saamaṇya* abides in *Dravya*, *Guna* and *Karma*. *Saamaṇya* is of two kinds: 1. the Higher or Genus and 2. the Lower or Species. *Viśeṣa* abides in the nine eternal substances (*Dravyas*). The sixth category is coherence by which the parts of certain inseparable things are held together in their respective places, as quality and the object qualified (*Guna* *Guni*).

Saamaṇya or community has been defined as the source of our notion of genus (*Jaati*). *Saamaṇya* usually denotes qualities common to many objects and in its highest degree it expresses only existence (*Satta*), a property common to all *Bhāvas*.

Saamaṇya enables different things to be denoted by one name "*Saamaṇya meka tvakaram*" (*Chā. Sū. 1-45*). *Saamaṇya* is always responsible for increase of the *bhāvas* concerned whereas *Viśeṣa* is responsible for decrease of the same. In case where *Saamaṇya* and *Viśeṣa* *bhāvas* (they may be *Dravyas*, *Gunas* or *Karmas*) come together in exactly equal proportions, there is neither increase nor decrease. This is called the restoration of *Pravṛtti* or equilibrium (*Pravṛtti Rubhavya Chā.—1-44 Ibid*).

For example, when we see a number of cows, each individual cow is denoted by the word cow. But when we are dealing with a number of cows and a number of other animals having distinguishing properties from the cows, we recognise the *Gotva* (cowness) and speak of the class of cows as *bovine*. Similarly when we see a number of horses, we recognise the *Asvatva* (Horseness) *i.e.* the *Dharma* or properties common to all horses and classify them into the *Equine* class. But when we have to group the cows and horses together, we denote the greater group by the Animal class of *Jantutva* and animalness is their common *dharma*. In this manner the grouping may go on by classifying all *Bhāvas* (*Dravyas*, *Gunas*, and *Karmas*) into larger or smaller groups or orders, *genuses* and *species* according to their common *dharma*s (individual peculiarities or factors). The larger grouping is denoted by *Para Saamaṇya* and the smaller grouping by *Apara Saamaṇya*. The largest grouping of all *Dravyas*, *Gunas* and *Karmas* ends in only one group denoted by the word *Satta* *i.e.* existence.

Saamaanya is thus classified into two kinds viz. Para Saamaaoya and Aparā Saamaanya. Para signifies distant or greater groups and Aparā nearer or smaller groups. Whereas Saamaanya is responsible for increase of the number of the constituents of each group, Viśeṣha is responsible for decrease in the number of the constituent parts.

“Saamaanyam Vridhhi Kaaranam,
Hrasahetutur Viśeṣhascha.”

—Pravṛitti Rubbayasyatu.

The above hypothesis of things increasing by addition of similar things and decreasing by the addition of dissimilar things and of the restoration of equilibrium by the union of similar and dissimilar things in exact proportions is one of the 'fundamental hypotheses on which the science of Ayurveda is based.

According to Vaiseshikas, Dravyaiwa (Substantiality) is eternal, although the Dravyas (substances) themselves are some of them eternal (like Aakaasa) and some of them are transitory (like lotus). Dravyatwa (aati) exists in intimate (Samavaaya) relation with the eternal Aakaasa, as well as with the transitory lotus but Dravyatwa does not exist in intimate relation with gandha (smell) because gandha is a guna (quality) and not a dravya. Dravya and guna have, however, intimate (Samavaaya) relation between themselves as Guni-Guna. Again Gunatwa is the Saamaaoya Dharma of Guna and Karmatwa is the Saamaanya Dharma of Karma, Satta (existence) is the Saamaanya Dharma of all the three namely, Dravya, Guna and Karma. But as the Karmas are all transitory, Karmatwa is only found in the Anitya (transitory) state. Dravyatwa and Gunatwa are Nitya. We have already said that Saamaanya is of two kinds viz. Para is higher grouping and Aparā, lower grouping. Para Saamaanya may be composed of Dravya and Guna or Guna and Karma or all together. Aparā Saamaanya is composed of comparatively smaller groups. Grouping and re-grouping of Dravyas, Gunas and Karmas in higher or lower orders and species are all included in this Para and Aparā classifications.

Viśeṣha or particularity denotes single or simple objects devoid of community. These simple objects are 1. Soul, 2. Mind, 3. Time, 4. Space, 5. Aakaasa, and 6-9 the Atoms of the other four Bhootas—Prithvi, Aap, Teja and Vaayu in their ultimate forms.

Viśeṣhaas are Anaṇḍa (innumerable). They are indivisible because they are countless and infinite. Viśeṣhaas being single, they have no genus. Take the Soul, ether, time and space. They are Vibhu, (i.e.) infinite. Take the Atomic (anu) mind, or the atoms of the four remaining Dravyas, Prithvi, Aap, Tejas and Vaayu. They are also indivisible because they are supposed to be Ne-plus-ultra—there is nothing further. They have reached the utter most point and as they have no parts, they are what they are by their own indivisible nature. (Baliante translated) Viśeṣha as the ultimate difference.

The sixth category Samavaaya is co-inherence, inseparable connection of things that in their nature must be connected as long as they exist. Samavaaya has no intimate relation (Samavaayatva) with itself i.e. it is not possible to group Samavaaya together into a group or community as we do with Dravyaas. Gunaas or Karmas. Samavaaya is different from Samyoga. Samyoga or conjunction of things, being a guna has gunatwa. Samavaaya belongs to the sixth category and Samyoga belongs to the second category, viz., Guna (see above)

Samavaaya Sambandha abhaavat,

Samvaaya na Jaatih

Both Samavaaya and Vishesha are indivisible. Samavaaya is always one and is therefore indivisible whereas Vishesha is Ananta (infinite) and is therefore indivisible.

One must be able to use off-hand the intricate knowledge of the six words (Padarthas) anywhere and at any time. These words are throughout Aayurveda used as the fundamental means of knowledge. Whatever other descriptions are found anywhere without the use of these words, they are only elaborations of these six basic

Q 5 Compare and contrast the Atomic theory of Nyaaya Vaiseshika with that of Greeks (Rajasthan, Gujrat)

Or

Explain and discuss the Parmanuvada of Vaiseshika (Agra, Bombay, Gujrat, Baroda)

Ans The followers of Kanaada are known as Kaanvadas. In their opinion the root cause of the world is atoms. The definition of atoms given by Kanaada as above, and the one given by the western scientists is almost the same. When after dividing and sub-dividing things, you come to the stage when division is no more possible, you have reached the atom or Paramaanu (Parama Anu) i.e., the ultimate entity. As these atoms coalesce, they acquire a new quality as the result of the union and new things are created. There are also atoms of the mind and of the body and when these unite, life results.

AARAMBHA VAADA

The fundamental atoms of Prithvi have four qualities namely—Gandha, Rasa, Roopa and Sparsa. Those of apa have the last three qualities: those of Tejas the last two; those of Vaayu only the last one. In this way the entire universe is from the very beginning filled with permanent and subtle atoms. There is no other root cause of the world except the atoms. The commencement (Aarambha) of the mutual coalition or union of the original and permanent atoms, results in all the percepts. This is technically known as "Aarambha Vaada", Theory of Commencement. Some followers of this school do not go beyond the atoms.

SESWARA VAADA

There is a story, that when one of the Vaiseshikas was, at the moment of his death, asked to utter the name of God he uttered the words "Peelavath, Peelavath Peelavath"—"Atoms Atoms, Atoms". Nevertheless other followers of this school believed that Isvara (God) is responsible for bringing about the fusion or union of the atoms. They, in that way, complete the chain of the creation of the universe. They are called "Sesvara".

They say that the universe must have a maker, because it is an effect like a jar (ghata). It is implied that the creative mind must have been created by a power possessing like qualities, but of an infinitely higher kind.

It will thus be seen that the atomic theory advanced by modern scientists (Dalton theory) is not at all modern. The theory of Dalton was exploded by the evolution theory of Darwin. In the same way, the Saankhya philosophy has put into the background, the theories of Kanaada.

The Kanaada School could not satisfactorily explain, how activity was first imparted to atoms. They could not also explain how, the rising gradation of successive evolution of life in trees, animals and men came into existence, nor could they explain how man came into existence, nor could they explain how living matter was derived out of non-living matter. This was done in ancient India by the Saankhya theory of evolution.

THE THEORY OF ATOMIC AGGLOMERATION

According to Vaiseshika Darsana the whole universe is constituted of atoms. "Kaarana Guna Poorvakah Karya Guno Drishatah". The properties that exist in the causative factor are found in the resultant factor. Every atom has some special properties and a substance which is constituted of these atoms would develop the same properties as are contained in the atoms.

In a big tank waves arise on its top by winds. These waves are not structurally different from the water below. When you *compare a bit of the wave to the huge quantity of water that is contained in the tank*, it is like a very small particle. However small they may be, these particles are the same as the water contained in the tank. Similarly, the whole Brahmaanda or universe consists of minute particles, which make up the whole.

There are two theories explaining how these particles combine with each other. One is called "Peelupaaka Vaada" chemical theory, and the other is called Pittharapaaka Vaada, physical theory.

PEELUPAACA VAADA (Chemical Theory)

Peelu means an atom (Paramaanu). Two atoms combine together to form a "Dvyanuka". Three "Dvyanukaas" combine

together and form "Tryanuka" Four 'Tryanukaas' combine to form "Chaturanuka" Since the atoms are mathematically the smallest entities, they have no sides When one atom joins the other, they become one again, and thus they enlarge, and become "Tryanukaas", "Chaturanukaas," "Panchanukaas" etc The whole world consisting of buildings, trees, mountains, stars, and everything else, is formed by different combinations of these atomic bodies The differentiation in the colour and consistency, roughness or smoothness etc of different substances like pots and cloths is due to what is called "Paakahheda" difference in chemical combination For example, according to the Vaiseshika system, when a pot is baked, changes take place in its constitution just as they take place when cooking food When these changes take place by the conjunction of fire, the substances which form the clay are reduced down to their "Dvyanuka" stage Then the "Dvyanuka" stage is also destroyed The atoms constituting the "Dvyanuka" separate and recombine into a "Dvyanuka" possessing different properties such as colour, touch etc

It takes nine moments for the consummation of the whole change In the first moment the "Dvyanuka" is destroyed In the second moment, the original black colour is destroyed In the third moment, the new red or other colour is generated by the contact with heat In the fourth moment, by virtue of some unknown force from the conjunction of a soul possessing merit (i.e.) from a kind of initiative tendency in the atom for the production of a new substance, these atoms combine to form the production of a new substance is started In the fifth moment, the atom separates itself from its old status (i.e.) from its former place In the sixth moment, it cuts itself off In the seventh moment, it combines with another atom In the eighth moment, the two atoms combine and become "Dvyanuka" again In the ninth moment, the properties, such as colour which exist in the atom appear in the new "Dvyanuka" Thus, in these nine moments the dark and unbaked clay pot is converted into the red and baked pot This transformation is caused by what is called "Peelupaaka"—chemical change in the atoms of the original substance This is according to Vaiseshika doctrine

Thus the Vaiseshikas hold that when a jar is baked, the old black jar is destroyed, its several compounds of two atoms, &c . being destroyed, the action of the fire then produces the red colour in the separate atoms, and joining these into new compounds, eventually produces a new red jar The exceeding rapidity of the steps prevents the eye's detecting the change of the jars The followers of the Nyaya maintain that the fire penetrates into the different compounds of two or more atoms, and produces its effects on these compounds, and thereby changes not the jar but its colour etc The jar is still the same jar, only it is red, but not black

PITTHARAPAAGA (Physical Change)

According to the Nyaya system, it is considered that the transformation of one substance into another takes place by physical

change in the molecules. The pot when it is baked changes its colour and other qualities without giving up its molecular structure. Pitthara means a pot. Since it is considered that the changes take place in the pot itself and not in the atoms, this theory is called "Pitthara-paaka Vaada". The pot is the same as the one that is baked. It did not lose its identity. The different constituents or Pittharaas need not undergo destruction but they undergo a transformation. A Pitthara (molecule) consists of two or more atoms. There are numerous pittharaas (or molecules) in the pot. Since everyone of the particles which constitute the pot is black, the pot appears to be black in the beginning. These particles change their colour when baked into red. And there are also other changes like roughness in their properties. The Nyaaya system says that whatever changes are said to take place according to Vaiseshika theory take place in the molecule only and that there is no need for the destruction of the molecules in'o their Atomic construction. Both in the first and the second arrangement, the atoms are the same but they have only changed their chemical or physical character.

Take limestone, coral and pearl—all these three yield lime, (calcium oxide) when burnt. But their medicinal and biochemical properties on living bodies are different. The pearl lime is known to be heating, caustic, and comparatively destructive to the living tissues. Charcoal, graphite and diamond are all made up of carbon. But they have different properties. It was recently demonstrated that particles of charcoal when mixed with molten iron and suddenly cooled to a very low temperature become changed into particles of diamond by a change in their molecular structure.

It is said in the Vedaas that the whole universe is produced by the "Paaka" (chemical change) caused by the rays of the sun.

"Soorya mareechi maathatee Sarvasmaath bbuvana thathi, Tasyaah paaka Viseshena". The purgative and other properties of croton on other drugs are of the atoms (peelus) contained in them.

This theory of the Nyaaya Vaiseshika of the causation of the universe is called the Theory of Atomic Agglomeration in contrast with Parinaama Vaada—the Theory of Evolution and Vivartha-Vaada—the Theory of Illusion of the other Darsanaas. (See Saankhya and Advalta).

INFLUENCE OF KAALA

Kaala (time) is an entity that has to be taken into consideration when dealing with chemical or physical changes. Take for instance a raw mango. It may be ripened into a fruit either slowly or quickly according to the rapidity of Paaka or Bio chemical changes that take place during the transformation of the raw fruit into a ripe one.

1. You may envelop the fruit in a heap of hay thereby giving it the heat necessary for its ripening slowly and also to exclude to a certain extent the cold air, which retards the ripening.

2 You may place the fruit in the hot sun till it gets ripened

3 You may keep the fruit in the hearth or a hot air chamber Although the fruit gets ripe, by all the three processes the taste, colour and the other qualities differ to a great extent This is due mainly to the time that is allowed for the chemical changes under the three different conditions

Enveloped in hay the fruit takes its own time and a good taste and colour develop in it

Expose it to hot sun the fruit ripens quicker but the qualities are different

Expose it to the direct heat in the hearth, it may ripen very much quicker and has again different properties In all these three conditions the main factor affecting the Paaka—chemical or Bio chemical change is time—Kaala Thus the Hindu scientists considered Kaala one of the most important factors in those changes

(III)

NAVYA NYAAYA

Navya Nyaaya—Synthesis of Nyaaya and Vaisheshika—Survey of its Epistemology—Hetvaabhaasas—Anakaantike—Viruddha—Asiddha—Satpratipaksha—Baadhita—Linguistic Problems—Upamaana—The place of God in the system of Philosophy—In the Vaisheshika Sutra—In the Nyaaya Sutra—Vaatsyasyana—Motive for Creation—God an intellectual principle—God the Supreme Ruler—Logical Proof of God—Body of God—Relation of Body to Psychological Activities—God An Indisputable Logical necessity—The Law of Karma—God an Eternal Unifying force—God is One—The Worship of God

Q 6 Discuss critically the Vaisheshika and Nyaaya allied systems of philosophy? How are they allied? Do they differ in some ways? If so, how? (Agra)

Ans The system of Kanaada was later combined with the system of Nyaaya and became one system It is called Navya Nyaaya or Tarka Saastra

Although in the earliest stages of their inception the schools of Nyaaya and Vaisheshika held independent positions both in epistemology and metaphysics, it was recognized from the very beginning that the two schools had very much in common and that their differences were of minor importance The later fusion of the Vaisheshika metaphysics with the Nyaaya epistemology was not an arbitrary or unnatural attempt at a rapprochement, but was dictated by an inner logical necessity of giving a complete philosophy of realism, with the deficiencies of each being made good in a well-rounded synthesis

Though the professed objective of both the systems is to provide a clear cut formula for the achievement of salvation and freedom from the limitations of personal existence this ultimate problem of salvation is forgotten and shoved into the background, for the time being, in the zeal for philosophical speculations

Of the 16 Padaardhas of Nyaya, only the first one, namely Pramaana—the approved source or instruments of knowledge received the most elaborate consideration at the hands of Gangesa in his *Tatva-Chintamani*, which forms the main foundation of Nyaya. Laterly, the interests of Nyaya Nyaya in Nadia (Nava-dweepa) were accordingly of the nature of epistemological enquiries, and the interests in metaphysics were purely of a subsidiary character. The main energies were directed to questions of practical importance such as proper guidance of philosophical debates.

SYNTHESIS OF NYAAYA AND VAISESHIKA

In the course of developments, the Nyaya and Vaiseshika schools were wedded into one system and produced a well rounded, compact and consistent philosophy. The four Pramaanas of the Nyaya system were accepted by the Vaiseshikas and the six padaardhas of the Vaiseshika system were accepted by the Naiyaayikas.

The prestige and honour which Nyaya philosophy enjoys in the present day are entirely due to this happy synthesis of Vaiseshika metaphysics and Nyaya epistemology, which made this branch of philosophy fuller, richer and more consistent. The Vaiseshika philosophy is poorer in its epistemological interest and is pre-eminently metaphysical, and contrarywise Nyaya is pronouncedly lacking in its metaphysical interests and its strength lies in its logical and epistemological contributions. A combination of the two was a logical necessity.

A SURVEY OF ITS EPISTEMOLOGY

Nyaya philosophy grew in its strength and volume in consequence of its fight with rival Buddhist schools, Gautama's epistemology and logic as developed by Vaatsyaayana in his *Bharshya* were mercilessly attacked by Dinnaga (Buddhist) and their prestige suffered a rude shock. This gave the occasion to Uddyotakara to write his *Nyaya Vaarttika*. Uddyotakara in course of his comments criticized Vasubandhu and Dinnaga and defended the Nyaya position. Dharamakeerti, Dharamottara and others took up the challenge and showed the weakness and inadequacy of Uddyotakara's defence. Next came—Vaachaspathi Misra who again gave replies to the animadversions of the Buddhist philosophers and the defence of the Nyaya school of thought was carried forward by Jayantabhatta, Sridhara and Udayana. After Udayana we do not hear of any Buddhist philosopher who caused trouble to orthodox systems. Even a survey of the works of these writers will convince the reader how keen and acute was the fight that was carried on between the two rival schools of thought. The result was precision of definitions in which every word, and every particle, was duly measured and had to be defended. Nyaya in one sense came to be regarded as the science of definitions, the importance and necessity of which are now to be recognized in modern European philosophy on account of the attacks

of Neo-Realists of Europe and America. Every concept has been accurately defined and there is no room for doubt or speculation as to the meaning and purpose of the philosophical arguments. Clarity of thought and accuracy of expression have become the characteristic features of works on Nyaya philosophy and of other schools as well owing to the prepondering influence of Nyaya philosophy and of other schools as well owing to the preponderating influence of Nyaya speculations on the course of philosophical thoughts of India.

It is not a matter of surprise therefore that the scholarship of a student of Indian philosophy, of whatever school it may be, is looked upon with scepticism unless he can produce a proof of his acquaintance with the Navya Nyaya speculations.

The greatest achievement of Gangesa consists of the marshalling of the arguments of all previous writers in his work with an accuracy and ingenuity which evoke spontaneous admiration. In a short compass he has given us the best and solidest fruits of the labours of past masters and focusses the attention of the student on the most fundamental and characteristic contributions of the school. Naturally this work alone has come to monopolize the attention of later students and commentators.

Gangesa's main purpose is to treat the four Pramaanas—Pratyaksha (perception), Anumaana (inference), Upamaana (comparison) and Sabda (verbal testimony).

It is on the chapter of inference (anumana) that Gangesa and the later writers have shown their best ingenuity. The conditions of inference have been thoroughly analysed and explained. Inference is defined to be the judgment produced by the knowledge of the minor premise (Paksha-dharmata) qualified by the knowledge of the universal proposition (Vyaapti) the major premise, which states the connection between two terms in their universal reference. This universal connection is termed Vyaapti and a long discussion of the concept of Vyaapti and its diverse definition is undertaken.

This chief value of Nyaya philosophy consists in its contribution to method and terminology, which have been invariably adopted by all other schools of thought. The consequence has been that whatever school of thought one may follow and whatever may be one's philosophical derelictions and convictions, one must speak in the language of Nyaya-yikas.

HETWAABHAASA (Fallacies)

Q. 7 State the Nyaya View of Syllogism and compare it with the Western View.

Ans. The Indian logician has furnished the evidence of his penetrating insight and critical observation and his findings will be hailed as astonishing, original contributions, when dealing with fallacies (Hetwaabhaasa). The study of fallacies in standard works on logic has been a favourite and useful pursuit since very old times both

in Europe and India. Perhaps the necessity of exposing fallacies in the arguments of the opponent proceeded from the systematic and scientific study of logic as a separate science and discipline. Many of the fallacies treated of in standard works on European logic are not fallacies of inference and they have been set apart in a different category by Indian logicians. The Nigrahasthaanas (grounds of defeat) are rightly believed to form a wider class which comprehends logical fallacies (hetvabhasas) in their scope as a particular variety and were never confounded with purely logical aberrations. The fallacies which have been called fallacies in diction by Aristotle and which have their origin in ambiguity of language are not regarded as fallacies proper by Indian logicians and they have been judiciously placed under the head of Chhalas (quibbles). Many of the fallacies of the dictionem variety also are not regarded as fallacies of reason and they may be placed either under the head of quibbles or that of nigrahasthaanas which are sympathetic of other than logical delinquency. The fallacy of ignoratio elench, which consists in proving another conclusion than what is intended, will be subsumed under the head of arthantara, a variety of nigrahasthaana, which serves to show that the arguer has no clear grasp of the issue. Hetvabhasas or false reasons are precisely those fallacies in middle-terms which when discovered are found to lack any bearing on the conclusion sought to be drawn. A study of fallacies in a work on Logic is justified on the ground that it contributes to the discovery of truth or defeat of the opponent by creating a habit of mind to avoid or to discover the flaws in our reasoning.

A hetvabhasa is defined to be a false probans (middle term) the discovery of which works as a deterrent towards inference, in other words it is what makes inference impossible and illegitimate. A hetvabhasa may be regarded either as a false reason (hetu) or a defect vitiating the reason. Whichever view may be taken of the nature of a hetvabhasa the undeniable fact remains that the concept of hetvabhasa (fallacy) does not extend to any defect or shortcoming of a personal nature and strictly stands for those objective defects alone which obstruct the process of inference. Previous conviction of the conclusion is an obstacle to inference and according to the definition it should be regarded as a case of fallacy. But that is not the case. Concept of fallacy does not include the cases which serve as impediments to inference only under definite conditions and cease to function as deterrents when those conditions are removed. A previous knowledge of the conclusion does not operate as a bar to inference when it is accompanied by a desire for inferential proof of the otherwise known thesis and so it does not fall under the category of a fallacy. The definition, however, covers the accredited cases of recognized fallacies which, according to the Nyayaika, are of five different types viz (1) anukāntika (the inconclusive probans (middle term) lacking invariable concomitance with the probandum (major term)), (2) Viruddha (the contradictory probans which is invariably concomitant with the absence of the probandum), (3) asidha (unproven probans), (4) satpratipaksha (the counter balanced probans), and

(5) *baadhita* (the contradicted probans) The inconclusive (*anaikaantika*) probans thwarts the process of inference by violating the universal concomitance (*vyaapti*), which is one of the conditions of inferences. The frustration of inference may be direct or indirect through the violation of the conditions on inference. Now, the conditions of inference are (i) the universal concomitance of the probans with probandum, (ii) the subsistence of such probans in the subject which is expressed in the minor premise. The combined product of these two premises is the synthetic judgment (*paraamansa*) which immediately leads to inference or the conclusion. If by reason of any defect the synthetic judgment fails to materialize, the conclusion will not follow and a deadlock will be the result.

ANAIKANTIKA

(1) The first type of fallacy (*anaikaantika*) admits of three subdivisions, viz, (i) the common (*saadhaarana*), (ii) the uncommon (*asaadhaarana*), and lastly, (iii) the inconsequential (*anupasamhaari*). (i) The common inconclusive probans is one which is found to co-exist with the probandum (*saadbya*) and the absence of the probandum (*saadbhyaabhaava*) alike. It violates the condition of necessary universal concomitance which is fulfilled when the probans is found to be invariably concomitant with the probandum and to be absent in a locus where the probandum is absent. In other words, the concomitance must be attested both in agreement and difference. The common inconclusive fallacy is illustrated in the following argument: 'Word is imperishable, because it is a cognizable fact. The concomitance of cognizability with imperishability is not necessary and does not exclude the opposite possibility. Even perishable things are cognizable. So the probans cognizable is inconclusive, being common to perishable and imperishable things alike. It is fallacious because it obstructs inference by violating the condition of necessary concomitance.' (ii) The fallacy of uncommon inconclusive probans thwarts inference by thwarting the ascertainment of the concomitance in agreement, which is a necessary condition of inference. 'Word is imperishable, because it is a word.' The hill is possessed of fire, because it is a hill.' These arguments are illustrations of the afore-said fallacy, because the concomitance between the fact of being a word and 'being imperishable' is not capable of being ascertained. (iii) The inconsequential inconclusive probans arises when the subject is the totality of existent things and the probans and the probandum are absolute universal concepts as for instance in the argument, 'All things are namable because they are cognizable.' There is no case left over where the concomitance between the probans and probandum can be tested as all existents have been included in the denotation of the subject. This sub-species of fallacy however has been a subject of heated controversy and Gangesa succeeds in vindicating this fallacy on the psychological ground of failure of a knowledge of universal concomitance, the failure being due to the absence of accredited example where the concomitance can be ascertained.

VIRUDDHA

(2) The contradictory probans (Viruddha) being invariably concomitant with the contradictory of the probandum contradicts the cognition of the necessary concomitance of the probans with the probandum and thus thwarts inference by removing one of its conditions

ASIDDHA

(3) *Asiddha* (unproven) admits of several sub-divisions varying with the terms of the syllogism that may be unproven (i) The subject may be a fiction and this would involve the fallacy of the unproven subject (*rasrayasiddha*) The argument The golden hill is possessed of fire because it is possessed of smoke is abortive inasmuch as no synthetic judgement cognising the presence of smoke concomitant with fire in a fiction is possible (ii) There may be a case of unproven probans (*svarupaa siddha*) where the probans is known to be non-existence in the subject as in the argument The lake is on fire because it is possessed of smoke The probans smoke does not exist in the subject lake and this affords an illustration of the fallacy of unproven probans (iii) There may be a case of unproven probandum (*Sadhyasiddha*) as in the argument The hill is possessed of golden fire because of smoke The fallacious character of the unproven probans and the unproven probandum is evidenced by the failure of the synthetic judgement owing to the absence of the probandum in the latter The synthetic judgment has for its constituent terms the probans the probandum the concomitance between them and the subject as qualified by such probans and the absence of any one of these factors will make the judgment and through it the inference an impossibility The same consequence arises when the probans is qualified by a fictitious or superfluous attribute Hence golden smoke has no probative value and even blue smoke is no proof of fire as concomitance with fire is understood in smoke in its simple character of being a smoke and not as blue smoke The probanses under discussion are regarded as fallacious as they preclude the knowledge of concomitance and through this failure the synthetic judgement (*paraamarsa*) and inference (*anumiti*) are rendered impossible

SATPRATIPAKSHA

(4) The counter balanced probans (*satpratipaksha*) in one which is vitiated by a counter-reason advanced in a separate argument to prove the contradictory of the thesis sought to be proved by it To take a concrete instance, the argument word is imperishable because it is amorphous like space is counterbalanced by the argument 'Word is perishable because it is a product like a jar' The first probans amorphous is contradicted by the second probans 'product' The result is a deadlock as one probans is offset by another and consequently no inference is possible The difference between the contradictory and the counter balanced probans is this that the opposite thesis is proved by a second probans advanced in a supplementary

argument in the fallacy of the counterbalanced probans, whereas in the former fallacy the self same probans proves the opposite thesis and is further instrumental in proving the incompetence of the arguer in employing a probans to prove a thesis which proves the reverse of it

BAADHITA

(5) The fallacy called baadhita (contradicted) arises when the absence of the probandum in the subject is ascertained by means of an other evidence. Thus for example when a person would like to argue Fire is not hot it is a substance and all substances such as water earth and air are known to be not hot the probans employed will be a contradicted probans. Fire is known to be hot by direct perception and this directly contradicts the inference. The general definition of fallacy applies to this case a fortiori as it thwarts inference directly. In fact the contradicted probans and the counterbalanced probans are cases of direct fallacy as they thwart inference proper and the other fallacies are indirect as they frustrate inference only by thwarting the instrument (vyaaptijanaana) or its operation in the shape of the synthetic judgment (paramarśa).

This fallacy however is not admitted by the Buddhist and Jaina logicians as a fallacy of probans. They would rather believe it to be a case of false probandum (pakṣarbhāsa). Others again have contended that this is not an independent fallacy and the failure of inference is due to the presence of other fallacies. Thus for instance if the probans is found to be non-existent in the subject the fallacy would be a case of unproven probans. If it is existent in the subject it will be a case of inconclusive probans as the concomitance of the probans with probandum will be found to be absent in the subject itself by means of perception and the like. The Naiyāyika meets these contentions by appeal to psychology. The sense of contradiction is different from that of non-concomitance. Again when a person argues the presence of odour in the earthen jug at the very moment of its origination. A substance remains divested of its attribute at the moment of its origin and comes to be vested with it only in the second moment. The probandum odour is predicated of the earthen jug at the moment of its origin and this is contradicted by the law of causality—the jug being the cause of odour cannot synchronize with the effect. Considerations of space prevent us from entering into further controversy over the subject and our purpose will be fulfilled if this brief discourse serves to stimulate the interest of the reader in the speculations of the Naiyāyikas.

LINGUISTIC PROBLEMS

Q. 8 Evaluate the contribution made by Naiyāyikas to the Linguistic problems

Ans. The Naiyāyika made his own contributions to the study of linguistic problems. Language has been studied in India both in its phonetic and semantic aspects. In the realm of semantics so far as the logical value of import of terms and propositions is concerned,

the Grammarians, the Meemaamsist and the Naiyaayika have each their own views, which are in sharp conflict with one another. There is a discussion of the expressive powers of words, of the objects denoted, of the meaning of the suffixes, the syntactical relations and the resultant verbal judgment. These linguistic enquiries have not only achieved results which throw light on the structure of the Sanskrit language, but have also led to the discovery of universal laws which will apply to all the languages of the world.

UPAMAANA

Comparison (upamaana) is a special kind of pramaana and there is a difference of views between the Naiyaayika and Meemaamsist both in regard to their nature and function. The Naiyaayika thinks it necessary to requisition the aid of this cognitive instrument when a person has to affix verbal label to an unknown entity from analogy. To take an instance ; A person is told that there is a wild animal called gavaya which closely resembles a cow. It so happens that the person so informed goes into a forest and actually sees a gavaya and then recognizing its close resemblance to a cow he recollects the words of his informant and at once concludes that the animal is gavaya. The designation of the animal as gavaya is made possible only by means of upamaana, a separate source of knowledge, and neither by perception nor by the recollection of the informant's testimony. Whatever may be its logical value, which has been challenged by rival philosophers, it must be admitted that comparison as a proof has such a limited scope and its achievement is so meagre that it can be safely dispensed with in a scheme of epistemology. The centre of interest is found in the three other pramaanas, of which again anumans and sabda have come to monopolize the entire attention of later students.

THE PLACE OF GOD IN THE SYSTEM OF PHILOSOPHY

Q. 9. How is God conceived by Naiyikas ? What proofs have they offered for the existence of God. (Agra: Jaipur)

Or

Examine the concept of God in Nyaya-Vaiseshika.
(Rajasthan)

Ans. It will not be possible within the limits of this chapter to discuss all the metaphysical problems that have been broached in the Sootras and elaborately developed in the subsequent exegetical literature. I propose to deal with the following fundamental problems : the position and nature of God and the relation of God to the individual souls and the world.

The Nyaaya-sootra like the cognate Vaiseshika-sootra postulates the ultimate reality of atoms as the material cause of the world and God is rather the organizer of the world-order. The world-process proceeds in cycles and so far as its cyclic existence is concerned it is without a beginning and is coeval with God. The individual souls are external entities dating from a beginningless time and so have a parallel

existence with God and the world. The Nyaya Vaiseshika school is in this matter of beginningless creation fully in agreement with other Indian philosophy. In fact, the doctrine of beginningless existence of the individual souls together with the cyclic world process is a fundamental postulate of most of the schools of Indian philosophy.

Unless we accept position of unqualified scepticism or absolute illusionism, we have to admit the existence of a timeless entity, be it God or time or atoms or the individual souls. It is generally accepted in western philosophy that the soul is immortal, but its immortality is not clearly defined as existence through all time, but rather as existence after death. If the soul is denied pre existence and is believed to come into being with the birth of the present body, it becomes difficult to believe in its endless future existence. It is a truism that things that have a definite origin are liable to destruction. And so unless we are prepared to accord a timeless existence to the soul, it will not lie in us to assert its immortality categorically. Again, God is at any rate believed to be a timeless entity and if God is by nature in active principle, His activity too will be co eternal with his being and it must express itself in the process of creation or destruction, and whatever may happen to be reasonable to predicate of God in the way of His activity, it must be supposed to exist through all time. Then again, the individual selves, who are *prima facie* supposed to have a somewhat independent existence apart from God, cannot be supposed, without giving rise to absurdities, to have begun their career from a definite point of time. If they are supposed to be created by God in time and as such to be destitute of a pre existence no proof can be put forward to establish their immortality which is the accepted position of most of the philosophers of Europe, barring of course the materialists and sceptics.

IN THE VAISESHIKA SOOTRAS

The Nyaya and Vaiseshika schools are zealous advocates of supreme authority of the Vedas in the matter of religion and though they do not believe either in the eternity of word-essence or the uncreated character of the Veda like the Mimaamsaka there is no explicit statement of God as the author of Vedic revelation in the Sootra and this seems to be curious, in as much as the authority of verbal testimony, not excepting the authority of the Veda, is derived from the veracity and infallibility of the speaker or writer. In the Bhaashya of Vatsyaayana too there is no clear reference to the divine authorship of the Vedas, although Vaatsyaayana is a staunch believer in the existence of God. In the Vaiseshika Sootra (II, 1 18) the authorship of the Vedas is attributed to persons of superior wisdom, who are said to be possessed of the power of direct intuition of supersensuous things spoken of in the scripture. In the aforesaid work again (VI, v 1-4) the Vedic sentences are said to be the product of intelligent persons who had first hand experience of the facts. Now there is no decisive evidence, so far as the wording of the sootras is concerned, which can enable us to conclude that the Vaiseshika Sootra

definitely and clearly assigns a place to God in the scheme of metaphysics

IN THE NYAAYA SOOTRAS

The evidence of the Nayaaya sootra too, is not very definite and there is room for speculation that these systems were, at any rate in their period of inception without definite predilection or commitments in favour of God. The sootras 19-21 of chap. IV sec. 1 in the Nyaaya sootra are the only textual passages which allude to God as the creator of the world. But the first sootra which speaks of the inadequacy of the individual's karma (moral actions) as the causal principle and makes God the creator of the world, is treated of as the *prima facie* view which is rejected in the next sootra. The third sootra in the present context is interpreted by Vatsyaayana as establishing the necessity of God's agency. The whole discourse can be summed up in the following words. The actions (karma) of men are not the self-sufficient cause of the world and so for the creation of the world we must postulate the agency of God. The answer to this contention is that this position cannot be maintained. If the actions of men were immaterial and God alone was the sufficient cause of the world order there would be no *raison d'être* for moral activity. But we cannot conceive that results can take place without previous deeds. The third sootra 'tatkaaratatvaadaḥ hetuḥ' has been interpreted by Vatsyaayana in the following way. The actions of men are by themselves incapable of producing their fruit, but these are made fruitful directly by the agency of God. So the previous argument is inconsequential. The results of this discourse, as interpreted by the school, seem to establish the fact that for the creation of the world God's agency is indispensable as it is God alone who can dispense the rewards and punishments proper to men's actions in previous lives. But men's actions are not sufficient to produce their results which are realized in the creation of the world only because there is an omniscient and omnipotent Being behind them as the judge and ordainer of the fruits. So actions too are contributory factors to creation, but the direct agency is in the hands of God.

But this is not the only possible interpretation. The Vṛttikāra has given an alternative explanation which entirely dispenses with God's agency and seeks to explain the failure of men's actions as due to the absence of previous merit (*adṛṣṭi*). The divergence of interpretation which is made possible by the cryptic language of the sootras leaves room for honest doubt whether the admission of God into the architectonic plan of Nyaaya-Vaisheshika metaphysics is strictly demanded by a logical necessity. Moreover, the introduction of this question of God's agency into the discussion of origin of the world is made by way of incidental reference in the Nyaaya sootra and cannot be regarded as clinching the entire dispute. The purport of the sootra seems to be to wage a crusade against those theories which denied the efficacy of karma and hence the moral foundation of the world order.

In the later Nyaaya Vaiseshika literature

But in spite of the fact that the sootra literature is obscure and non committal on this vital issue, the later Nyaaya-Vaiseshika literature beginning with Vatsyaayana and Prasthapada and down to the latest developments in the Nadra school is noted for its staunch defence of God's existence against the attacks of atheistic schools and the Nyaaya Vaiseshika school has rightly come to be respected as the masterful champion of theism

VAATSYAAYANA

Vaatsyaayana holds that God is a soul *primus inter pares* although distinguished from ordinary souls by reason of the absence of impiety, error and inadvertence and the eternal presence of superabundant righteousness pure knowledge and super-moral powers by virtue of which he is capable of creating the world by a mere fiat of the will. He is the shelter of all creatures and protects all beings like an affectionate father. He is possessed of eternal knowledge of all things. God is not a simple existent without any characteristics an uncharacterized entity is only a conceptual fiction

VAACHASPATI MISRA

Vnachaspati Misra gives voice to a possible objection to the possession of superabundant mercy by God on the score of the presence of undisputed suffering and pain in the created world. The usual explanation of the inequalities in the world order by reference to the unequal values of the past actions of individual souls is but a poor defence, inasmuch as these actions are not self productive of their results and if God abstains from dealing out the fruits of actions, the world-order would be destitute of the imperfections and limitations that are unfortunately ruling rampant. Vachaspati answers the objection with his usual boldness. Although God is all-powerful and there is no limit to His mercy He cannot subvert the moral laws, which are by their nature immutable. God's omnipotence is subject to the supremacy of the moral law and the moral law is rather the law of His own being and also of the being of individual selves. There can be no escape from the consequences of moral actions except by enjoyment thereof. Man remains unfree so long as he is not absolved from the bonds of actions, good or bad, and the creation of the world is solely motivated by the supreme desire of God to create opportunities for the individual selves to work off the load of their actions. Suffering is not an unmitigated evil. It serves to make men feel disinclined to the things of the world and helps them to realise the vanity of the worldly pleasures. This detachment and disinclination is the condition precedent for all spiritual progression, as it includes man to contemplate the means of escape from the worries of transmigration and he finds the means in the philosophic realisation of the true nature of the self and the world and their mutual relationship. So suffering is a blessing in disguise. Unalloyed pleasure on the other hand would make a man forget the highest

interest of life and its true mission and degrade him to the rank of the lowest brute. Suffering is thus a propaedeutic discipline and a necessary preparation for the achievement of the highest goal, viz., unfettered freedom, the *summum bonum* of life.

MOTIVE FOR CREATION

Another difficulty is raised. Why should there be a will to creation at all? All activity is normally motivated by some ulterior purpose of satisfying a need either in the way of acquisition of an advantage or avoidance of evil. In the case of God no such motive can be supposed to set free an activity, as He is ex hypothesi free from all disadvantages and is self sufficient and self satisfied. A God with an unsatisfied want will be a contradiction in terms. It has been maintained that the God engages in creative activity in a sportive mood. Creation is but a game and pastime with Him and no question of motive, therefore, can be argued as necessary. But Uddyotakara refuses to be convinced by this argument as even a play is not a motiveless activity. It is resorted to only with a view to enjoyment of pleasure which is derived from it and also because abstention from play causes uneasiness to those who are lovers of sports. But such a contingency cannot be conceived to be possible with reference to God, because He is absolutely free from all shades of uneasiness and worry. The theory of playful activity, therefore cannot be regarded as a satisfactory explanation of God's creative impulse. The second theory that God's creative activity is inspired by a desire for demonstrating His powers and glory in and through the inconceivable varieties and complexities of the created world does not seem to stand a better chance of success. The question arises why should He be eager to give a demonstration of His glory? Certainly God does not gain any advantage from His adventure, nor do we conceive of any possible loss on His part if He ceases from this enterprise. If any advantage could accrue, God would be a lesser God—in other words, would cease to be God. What then is the explanation? No explanation can be offered beyond pointing that it is God's nature to do so. Cosmic activities are an essential part of His being and Godhood minus cosmic functions is an intelligible fiction. It may be interesting to observe in this connection that Gaudapada too in his *Maan doka* Kaarikaa has summed up these views in a couplet and draws the same conclusion with Uddyotakara that it is the essential nature of God to engage in creative activities, and no motive can be alleged with reference to one who has no unsatisfied want. There can be no questioning again with regard to ultimate facts and constitution of things. It is absurd to interrogate about the nature of even material objects as to why they should behave in the peculiar way they do and not otherwise. God is a dynamic principle and His dynamism is manifested in His cosmic activities and it does not leave any room for speculation as to why God should be dynamic and not be quiescent and inactive. The ultimate nature of things can be understood only from observation of their behaviour and not a priori. So no question of motivation is either legitimate or profitable.

GOD—AN INTELLIGENT PRINCIPLE

But the opponent raises another objection. Granted that God is dynamic by His very constitution and nature but this would make His activity a perpetual necessity, since one cannot resist one's nature and perpetual cosmic activity would make the periodic dissolution of the world process an impossibility. Moreover there would be simultaneous creation of all objects, but this is opposed to our experience. Things are produced on a graduated scale and the process of creation and dissolution of distribution and redistribution of causal energies is attested to be the ruling order by scientific researches and popular experience as well. Uddyotakara in reply observes that this objection would be insurmountable if the ultimate principle were conceived to be a blind force without intelligence and provision. But God is an intelligent principle and creates those things for which He thinks that there is an occasion and necessity and His cosmic activities although not compelled by an external necessity, and conducted and guided by a moral self urge which takes the direction best calculated to bring about the deserts of actions accumulated by individual souls, in pursuance of intrinsic spiritual laws which have their seat in the fundamental morality and the spiritual nature of God and the souls, and are unfolded in the spatio-temporal order of the universe. So no such consequences are possible.

GOD—THE SUPREME RULER

God again is the supreme ruler of the universe and this supremacy is co-eternal with His being. His powers are infinite and unlimited. Ordinarily power is acquired by moral excellence which again is achieved by moral exertion and activities. If God's powers were co-eternal with His own being and as such not acquired by religious merits or moral activities than the universality of the moral law would be untenable as God would be placed above its jurisdiction. But this should not cause a difficulty. If the moral law is to be an eternal ruling principle it must be found to exist in its perfection *ne plus ultra* somewhere and it is found in God. The moral law is supreme because God is supreme and the law is but the manifestation of His being. In the case of moral and spiritual excellence, which too is actually acquired no doubt. But this achievement is made possible by the eternal moral perfection that is in God and if the supremacy of God were the product of acquired moral excellence, the unobstructed supremacy of the laws of morality would be an impossibility and a chimera a consumption that might be piously hoped for but never possible of realisation. Moreover, the hypothesis of acquired supremacy in God would be tantamount to a denial of God and the eternity of divine justice and the result would be a negation of the moral foundation of the world order.

LOGICAL PROOF OF GOD

Q. 10 Explain carefully the arguments for God's existence given by Nyaaya. How far do you regard these arguments as satisfactory?

(Agra 1967)

Or

Discuss the logical proof of the existence of God.

Ans. The previous arguments have served to make it clear that God may be a plausible existent, but no proof has been added to establish the existence of God? Is it absolutely necessary that we must admit His existence and that the world-order cannot be explained except on this hypothesis? We propose to consider the logical proofs that have been advanced by the philosophers of this school. Now we are familiar with three different classes of existents.

In the first place, there are objects which are obviously known to be products of intelligent and thoughtful agents such for instance as palaces, gates, walls, pens, chairs and tables.

In the second place, there are existents which are admitted by a general consensus of opinion to be destitute of any author and as such to be eternal existents, such for instance as atoms and space.

In the third place, we meet with existent facts which are susceptible of being suspected as made by some intelligent agent, viz. the body, the mountain, the sea, the tree and other such objects.

The suspicion of intelligent authorship legitimately arises with regard to the last mentioned category of objects on account of their striking similarity with objects of the first class and also on account of the divergence of views among philosophers of rival schools. There is no categorical evidence for the absence of intelligent authorship either. It is certainly true that no man has seen them to have been produced by an intelligent author, but absence of perceptual evidence is no proof of the absence of an intelligent author, as such an author may legitimately be supposed to be invisible like atoms etc. Absence of perceptual evidence can be regarded as proof of absence of the object only when the latter is amenable to perception and not otherwise. In the case of the body, the tree, the mountain etc. they are known to have a definite origination in time and to be non-existent before their origination. Who has brought them into existence? It can be legitimately inferred that they have been brought into existence by an intelligent maker who had knowledge of the material causes and the process of production, just as palaces and roads are built by a knowing person. But these sets of phenomena are seen to come into existence at a definite point of time and they evince the same intelligent plan and teleology. Why should then one set of phenomena be supposed to come into existence independently of a maker and not the other set, although we find very little difference between them so far as the teleological plan of their construction and their definite origination in time are concerned? But it may be objected that the origination of the grand phenomena of nature—the mountain, the sea, the forest the river and so on—is not definitely perceived by any man whose testimony may be accepted as proof. In the circumstances how can an original be predicated of these doubtful objects, even if it is allowed that origination is proof of an intelligent agent? The answer is that objects which are capable of being divided into parts cannot

be supposed to be ultimate existents and as the process of division and analysis show the constituent factors, they must be supposed to have come into existence by means of a previous integration and combination of the component factors. And none but an intelligent being could bring about such a combination with a view to the result. This is certainly the case with regard to productions of arts and crafts. Why should there be a difference in the case of natural objects though the some intelligent planning of means to ends is observable in them also? It should be admitted then that objects which are seen to be possessed of parts arranged according to a purposive plan must have been made by some intelligent maker.

BODY OF GOD

It has however, been contended that this teleological argument is futile as it leads to self contradiction. Even if it be granted that the world has an agent who is possessed of intelligence and forethought, there is no escape from antinomies (Conflict paradox). The reason is that all knowledge is produced by an impact on our organic sensibilities and if the ultimate author of the universe be possessed of a psycho physical organism all his cognitions would be contingent events and so he could not be regarded as omniscient. Moreover, all his cognitive activities would be subject to the limitation of sense faculties, and he would not be able to envisage the super subtle causes of the world and so would not be the creator. If it is supposed that God is independent of a physical organism it will be extremely difficult to imagine how He can have knowledge at all and still further how He can operate upon the atoms the ultimate constituents of the material world. If you deny a bodily organism to God you will have to deny all intelligence and purposive activity on His part and to think that He will have an eternal body is as impossible as an eternal world. And if He is possessed of a body of limited dimension it will be liable to origin and destruction and furthermore He will not be in touch with all matters lying outside the body. If sense organs are added to the organism, all the cognitions and volitional activities will be as transitory as ours. The result will be that unthinking and unintelligent God will have to be posited and this will be an absurdity. Nor can we suppose that God is entirely unassociated with a physical organism and is possessed of eternal intelligence, eternal desire and eternal will because there is absolutely no warrant for this supposition as all knowledge and volitional activities are seen from experience to be contingent on the possession of a nervous system and cerebral functions which are sought to be denied to God. God thus becomes a chimera and a fiction of the imagination whether we affirm a physical organism with a cerebral system and nervous organisation or we deny the same of him. It is better therefore if we desist from the supposition that the world order has an intelligent author.

RELATION OF THE BODY TO PSYCHICAL ACTIVITIES

In reply to these charges the philosophers of this school have pointed out that the opponents have failed to appraise the relation of

the body to the psychical activities at their proper worth and to observe that voluntary activities are not in any way contingent on the possession of a foreign organism although from a surface view of things this may seem to be the necessary condition. What is the condition of voluntary activity—the association of the physical organism or the influence exerted by an active principle possessed of relevant causal efficiency? The mere association of the physical organism is irrelevant to volitional activity, as we do not find any such activity when a person is indifferent or in deep sleep in spite of the fact that the physical organism is present intact. So we must set down voluntary activity to the exertion of an active agent possessed of causal efficiency irrespective of its association with a physical organism, which has been found to have no bearing upon it. If the possession of a physical organism be a necessary condition for the exercise of voluntary activity we cannot explain how the agent can control his own body, as the help of another bodily organism cannot be available for the purpose. It can be contended that even in the controlling of the body the presence of the body is an essential condition. Yes, but the body is not present as the condition, rather it is the object of the controlling activity and in the case of God's activity the object to be operated upon is present in the shape of the atoms which are the constitutive principle of the material world. But it has been further urged that the controlling activity that is exercised upon one's own bodily organism is made possible by dint of a desire and volitional urge and this desire and the volitional urge are seen to occur only in association with a bodily organism and not in its absence. So the presence of the bodily organism must be admitted to be the condition of these psychical activities which are admittedly the internal springs of the physical control and thus the bodily organism will be the indirect condition of all physical controlling movements. The presence of the physical organism is thus to be set down as the necessary condition of all voluntary activity and if God is ex hypothesi (by virtue of hypothesis or supposition) destitute of any such organism, the exercise of voluntary controlling activity will be impossible. But this argument too is not convincing. Even if it is admitted that the medium of the physical organism is a necessary condition for the emergence of physical activities for which there is no proof beyond the matter of fact evidence that we have no experience of a psychical activity except in association with a body which may be a mere accident, still it may be legitimately maintained that the causal efficiency of the physical organism with regard to bodily movements is not proved although its bearing on such psychical activities as desire and volitional urge may be left a moot question. The controlling of the bodily organism and its movements and activities are urged by a purely psychical force without any assistance from the bodily organism, barring the fact that it is present as the object and activate an inanimate object simply by dint of a desire and voluntary exertion without any assistance from any bodily organism, should clinch the proposition that all effects are the products of an intelligent agent. But it may be contended that the emergence of desire and volition is

contingent upon a bodily organism and for the emergence of these psychical activities at any rate God will stand in need of a physical organism. Yes the contention may have some plausibility with regard to these psychical activities which are events in time but with reference to eternal psychical fact it has absolutely no force and no bearing. Nor is there any logical incompatibility in the supposition that God's cognition desire and volition are eternal verities uncaused and unproduced. Of course these psychical phenomena are always observed to be transitory events in our experience in any substratum. Such qualities as colour and taste are ordinarily perceived to be transitory but they are admitted to be eternal verities in atoms. The transitoriness or permanence of qualities is relative to the substrata in which they are found. So psychical attributes too may be permanent fixtures just like the physical attributes of colour etc. and there is no inherent logical absurdity in this supposition.

GOD—AN INDISPUTABLE LOGICAL NECESSITY

The permanent existence of these necessary psychical activities in God has been shown to be plausible and we think it possible to prove it by a *reductio ad absurdum*. The arguments of the opponents have failed to shake the foundational universal proposition that whatever is possessed of an origin has for its author an intelligent agent and once the origination of the world process is admitted the inference of an intelligent author becomes irresistible. And if an intelligent author of the universe is established as a matter of logical necessity the nature of his intelligence or volitional activity will be determined to be of such a character as not to be in conflict with his cosmic activities. The cosmic activities presuppose an intelligent agent who has a direct knowledge of the materials and the *modus operandi* necessary to bring about the universe. Certainly this knowledge of all existent facts extending over all divisions of time cannot be a contingent event as in that case God will have to be assumed to be ignorant of whatever has happened in the past and so will have no agency in that regard. If his knowledge is as transitory as ours it will have no application to the future and so God will not be the controller of the future course of events. If however it is supposed that God has an infinite series of cognitions volitions and desires produced in regular succession and all these have reference to all things possible or actual still we shall have to admit a number of psychical acts which are absolutely without any similarity to our psychical activities. It will be simpler and more convenient to suppose that God's cognitive activity is one and eternal and so also the other psychical activities. The admission of God as an author of the universe will necessitate the postulation of eternal psychical activities which are necessary for the creation superintendence and control of the universe. These attributes are consequential to God's cosmic functions and to seek to refute the existence of God on the ground of impossibility or improbability of these attributes will be a round about procedure without any logical validity. If you expect to deny God with any show of plausibility you will have to prove either that the

universe does not presuppose in intelligent maker or that is existing as a finished product for all eternity which is the position of the Jainas and the Mimamsakas. If, however, the position adumbrated cannot be maintained with any semblance of logic, the admission of God and of his consequential attributes and powers will follow as a matter of indisputable logic necessity. The opponent, who builds his destructive logic on the apparent absurdity of the consequential attributes of God, has only to be reminded that his generalization that psychical attributes cannot be eternal is based upon purely empirical data and does not bar out the contrary possibility by a *reductio ad absurdum*. We have, however, seen that the eternal existence of relevant psychical activities in God follows as a corollary from the nature of the universe, which becomes unintelligible unless an omniscient and omnipotent creator and ruler is postulated.

THE LAW OF KARMA

Q. 11. Write short notes on (a) Law of Karma (b) God an eternal force (c) Polytheism or Plurality of Gods (d) Worship of God.

Ans. (a) We now propose to discuss certain other consequential problems before bringing this dissertation to a close. The main ground of the proof of God has been shown to be teleological and this teleological argument, again is ultimately based upon the argument of the moral law—the law of Karma. The *raison d'être* of creation is found in the moral necessity of providing the rewards of actions done by individual souls in their previous lives and so in the philosophy of the Nyaya-Vaisheshika school or of all schools of Indian thought which believe in creation, the individual self holds a prerogative position of honour, since the entire creation is believed to centre round him and to provide only the stage on which the drama of his destiny will be played. God has no destiny and no personal mission. He is only the judge and ordainer of the moral deserts; in other words he has only a judicial and executive duty which he discharges out of an irresistible sense of justice to uphold the supremacy of moral laws, and we have seen how God's justice is tempered with mercy. But a question of logical difficulty raises itself in this connection, viz., the relation of God with individual selves whose destiny is guided by Him. The merits of individuals inhere in the individual souls and if God is to operate upon these merits, it has to be shown how God comes into relation with these. The individual selves are held to be ubiquitous substances and so also is God. It has been held by some thinkers that two ubiquitous substances may be related by way of uncaused conjunction and if this relation is accepted we can explain the relation of God with individual souls for all eternity and through this with their merits. But this relation of uncaused conjunction is not universally admitted and so another relation acceptable to all has been propounded by Vaachaspathi Misra. The individual selves are connected with the atoms as

they also are eternal entities, and these atoms are connected with God. So God and the individual selves are connected through the medium of atoms. Even indirect relation is of service for causal operations. Here also the relation of God to individuals may be explained either through atoms or through the mind, both of which are eternal existents and are eternally conjoined with God. So we see that relation of God and individuals is not logically inconceivable, although it is not possible to give any definite judgement as to the peculiar extension of the relation whether it is of unlimited extension or of limited extension. The question is inspired by idle curiosity and does not have any metaphysical importance. It is sufficient that a relation is logically conceivable and the question of extension and the like appears to be based upon irrelevant analogy of spatial relations of material bodies, which cannot be pushed too far.

GOD AN INTERNAL LIVING FORCE

(b) Another question may be raised. Granted that God is the creator of the universe, but then He may take a holiday and retire from the cosmic functions which may take their destined course under their own laws. What argument makes you suppose that God will be the eternal collector and guide of every detail of the world process? The answer is that the same necessity which makes God's activity inevitable in the past is present throughout the world process. The blind forces of nature cannot be self-guided and for their control and guidance the supervision of an intelligent being is necessary. The movements of natural forces, the elements, the elections and so on are perpetually going on and they are meant to serve some purpose, and who makes their movements fruitful and who again imparts activity to them but God? So God is an eternal living force and the eternal judge and ordainer of the moral order, but for whose intervention and guidance the world would fall to pieces like a rotten cloth.

GOD IS ONE

(c) A question arises—is a plurality of Gods possible? No, there is but one God and one God alone. Why should a plurality of Gods be postulated at all? If one God is impotent to bring about the world order or to maintain discipline, a number of Gods with different functions allotted to them may be necessary and we shall have a republic of Gods and not absolute monarchy. But are these Gods omniscient? If they are not omniscient and omnipotent, they will be as impotent and helpless as we mortals are and so they will not be equal to the task of creation and control of the world, which requires just these attributes. The result will be a failure to explain the world-order. If they are omniscient and omnipotent one and all, it is logically simpler and more economic to postulate the existence of one such God, for He will be able to discharge the cosmic functions alone and unaided. Apart from considerations of simplicity and logical economy, the postulation of a number of equally omniscient and omnipotent Gods will lead to insoluble complications. There is no certitude that they will act in unison and accord for all time and there

may arise occasions when they may differ. The result will be an unrelieved anarchy and confusion. If, however, it is supposed that these Gods will be guided by the counsels of one among them who will be the President, a *primus inter pares* just as we see in the systems of democratic government, then again the President will be the virtual God and the supreme ruler, if his mandate is obeyed by all. If it is supposed that these omniscient Gods will never have occasion for dispute, since they will be all persuaded of the wisdom of a particular line of action and will, therefore, act in complete agreement, then of course none will be the ruler of the universe and so none be God. But why should we at all believe in such a republic of Gods—what logical necessity is there which will make us bless the theory? Absolutely no case can be made out for this hypothesis and so we reject it without hesitation or scruple. Polytheism as a philosophical doctrine is absolutely an illogical and superfluous hypothesis and it should be clearly recognised that India never favoured this doctrine either in theory or in practice, though unsympathetic critics owing to their ignorance of the inwardness of Indian religious practices, have maligned the people of India and their religion on this ground. It is high time that critics should approach Indian philosophy and religion with scientific detachment and unbiased attitude and if they care to know the truth, they will be disabused of their prejudices and religious animosity will be a thing of the past.

THE WORSHIP OF GOD

(d) It is truism that the Nyaya—Vaisesika school staunchly believes in the infallibility of Vedic religion and its allegiance is not confined to the ritualistic portion of the Veda alone, but equally accepts the supreme authority of the Upanishads also, although this follows its own interpretation. The Nyaya—Vaisesika school does not believe in monism and its philosophy can be characterized as uncompromising pluralism. The relation of individual souls to God is neither one of pure identity nor one of the identity in difference, but one of absolute and unqualified otherness. The relation of God to the individual selves is not internal but strictly and purely external. God is alluded to as being in the position of a father to the suffering soul and His cosmic activity has been spoken of as inspired by considerations of justice and mercy alike. The supreme solicitude of God for the deliverance of suffering creatures from the meshes of transmigration is also alluded to in clear and unambiguous language in the Bhaashya of Vaatsyaayana. But man's relation to God is not clearly emphasized in the ancient literature. It is only in the works of Udayana that we find this topic broached, Udayana begins his Nyaya—kusumaanjali with an impassioned salutation to God and in the course of his writing he speaks of worship of God to be instrumental in the achievement of salvation and enjoyment of heavenly bliss, whichever may be cared for by His devotees. He goes further to state that philosophical speculation is a kind of worship of the Deity and has its supreme justification and fulfilment only in so far as it leads the enquiring soul to surrender himself to God's protection and

mercy. We are tempted to believe that the predominance of the devotional attitude in subsequent Nyaya literature is entirely due to the influence of Udayanaacharya. It is remarkable that Vardhamana took great pains to reconcile this statement of Udayana with the orthodox Nyaya position that salvation is achieved by an unerring realization of the true nature of the self and this supreme solving knowledge is effected by proper understanding of the sixteen topics only. There is no room for love of God or worship of God or knowledge of God as instrument of salvation. Vardhamana, therefore, was at great pains to bring it into line with the central position of the Nyaya philosophy and he succeeds by making knowledge of God contributory to self-realisation. But Udayana in the concluding passages of the Nyaya Kusumaanjali emphatically maintained that worship of God is essential for salvation and his pleadings and advocacy of the necessity and logical possibility of self-surrender and meditation of God are unsurpassable for their devotional ardour, impassioned enthusiasm and moral favour. A better and more successful advocacy of theism is difficult to conceive. The Nyaya—kusumaanjali will remain, we may be permitted to remark without exaggeration or partisan spirit, one of the best works on theism in the whole of the world literature, noted alike for its spiritual earnestness and logical consistency. The philosophical literature of India, not only of the Nyaya—Vaiseshika school, would have been *pro tanto* poorer and weaker if Udayana had not been born to enrich it by his masterly contributions.

CHAPTER III

SAANKHYA-YOGA

Saankhya—Yoga is divided into four sections (I) Saankhya (II) Yoga (III) Yoga Psychology and (IV) Yoga Psychology and Modern Sciences.

The twin systems of Saankhya Yoga combined in themselves, form a great system of Hindu philosophy which is of utmost importance in the history of Indian thought. The terminology and the ideas of Indian thought. The terminology and the ideas derived from these systems are common in the religious and philosophical literature of India. They pervade the Puranas and the Epics.

(I)

SAANKHYA

(Saankhya, Prakriti, Mula Prakriti, Pralaya Purusha. Prakriti, Vikriti—Buddhi—Ahankara—Eleven Indriyas—Manas—Five Bhutas—Linga Sarcera).

Q. 12. Expound clearly the Saankhya Conception of Prakriti and its evolution. Critically Examine the theory. (Banaras)

Or

State and Examine Saankhya theory of evolution of the world and give a systematic account of twenty five factors involved in the evolution. (Rajasthan)

Or

Describe the evolution of the world according to Saankhya. (Agra, Bombay)

Or

Explain the Saankhya theory of evolution. What are the different steps in the evolution of the world out of Prakriti. (Agra)

Ans. Saankhya is ascribed to Kapila whose date cannot be later than 200 B.C., but the philosophy itself is as old as the Upanishads. The term Saankhya means correct enumeration or perfect classification.

The Saankhya is frankly dualistic. It recognises two ultimate entities 'Prakriti' and 'Purush'. Saankhya lays down a fourfold division of categories:—

1. **Prakriti** or **Mula Prakriti**. Productive but not produced.
2. **Prakriti Vikriti** Produced and Productive.

3 **Vikriti** Produced

4 **Purushas** Neither productive nor produced

This classification includes twenty-five principles called *Tatvas*, to be studied here after

PRAKRITI

All the things in this world are explained as generated by putting together two or more Atoms in the Nyaya—Vaisesika philosophy (*Ārambhavad*,—the Theory of Creation). But according to the Sāṅkhya theory all the things in the world that we see are looked upon as the result of transformation within one primal substance the *Prakṛiti*. This is called *Parināmavada* or the Theory of Evolution. The primal substance, *Prakṛiti*, cannot be directly perceived and its existence like that of the Atoms, has only to be inferred. This inference is based upon reflection and rationalistic explanations (*Anu manī*) rather than authority (*Sabda*)

MOOLA PRAKRITI

The *Mula Prakṛiti* is the first cause of the Universe. It is constituted of three factors, each of which is described as a *Guna*. But, *Guna* here should not be understood as meaning a 'Quality'. The term *Guna* means here 'a component factor' or a constituent of *Prakṛiti*. The three *Gunas* are named *Satva* roughly signified by whatever is pure and fine, *Rajas*—by whatever is active, and *Tamas*—by whatever is passive and offers resistance.

From the standpoint of the experiencing mind, *Satva* is described as pleasure (*Sukha*) *Rajas* as Pain (*Dukha*) and *Tamas* as bewilderment (*Moha*), for, they respectively give rise to these feelings. The *Gunas* are called *Reals*.

The *Gunas*, therefore are not merely distinct from each other but are also in some measure antagonistic in their nature. But the antagonism is not such as to preclude these acting together. This is illustrated by the example of a lamp flame. The three substances, namely, oil, wick and flame, although mutually contradictory, co-operate towards a single end, when they help each other and produce a light. In the same manner, although the *Gunas* are mutually counteracting, yet when they combine, they produce the whole Universe as an orderly whole, which has its own laws to obey.

The whole Universe would be an unceasing round of activity if the only operating force were the *Rajas*. In order to provide against this, *Prakṛiti* (Nature) provides herself with a restraining agency in the shape of *Tamoguna* which by its nature is dull and passive. The properties of the different objects of the Universe are ascertained and described in accordance with the excess of one or other of these three *Gunas*.

Everything that emerges from *Prakṛiti* must therefore be recognised as constituted of these three *Gunas*, ultimate *Reals*. The effects

are essentially identical with their material cause. These constituents of Prakriti are said to be at first in a state of equilibrium until Prakriti begins to differentiate itself. When the occasion presents itself, that is, in the presence of Purusha, the equilibrium is disturbed and it is this disturbance that gives rise to various created objects is attributed to the predominance of one or the other of the three Gunas—predominance of Satva giving rise to Satvika objects, of Rajas to Rajasika objects, and of Tamas to Tamasika objects.

It is just as in a game of dice ; they are ever the same dice, but as they fall in various ways, they mean to us different things. Though only three in number, the Gunas this really stand for a manifold of distinctions.

Prakriti is thus not only complex ; it is all pervasive (Vibhu) ; it is also undergoing change perpetually. The paper on which these lines are printed may appear to be static (not changing), but is really changing every instant by deteriorating, though at the same time it maintains its identity as long as it lasts. A plant may grow or wither where it is. An animal may shift itself from one place to another. There may be a change of form, from birth to old age, but all these changes are included in this Parinama or evolution.

Prakriti is also called Pradhan—the rootless root of the Universe, Avyakta—impossible to be perceived by the senses, Guna Kshobhini—that which by disturbance of Gunas causes the Universe, Prasavadharmini—that which has a property of creating, Bahu Dhanaka—that which creates many substances.

It will thus be seen that the whole of the Universe emanates from Prakriti. It is the ultimate, independent and natural cause of all things in the world. Prakriti is translated, though not accurately by the English word "Nature".

PRALAYA OR DISSOLUTION

The evolution Theory of the Western Scientist does not presuppose any dissolution or Pralaya. According to Saankhya, every period of evolution or Srishti is followed by a period of dissolution or Pralaya, when the whole diversity of the Universe becomes latent. Prakriti however does not cease to be dynamic even at Pralaya, only its component parts, the Gunas are again in a state of equilibrium, instead of acting upon one another and giving rise to heterogeneous transformation ; but the Gunas constantly reproduce themselves.

PURUSHA

Q. 13. What is (self) Purusha according to Saankhya ?
Give proofs for its existence. (Bihar)

Or

What arguments are put forward by the Saankhya for

the existence of the (self) Purusha? Explain the nature of the Purusha *(Agra Rajasthan Bombay)*

Or

Discuss the nature of Purusha (self) according to Saankhya What part does it play in the evolution of Prakriti *(Rajasthan Agra)*

Ans Saankhya recognises the existence of another independent reality called Purusha. It is the very element by virtue of which we become aware of the existence of the physical world. In other words Purusha (Spirit) is the principle for the sake of which Prakriti (Nature) evolves. It is Purusha or Purushas because they are many that give activity to Prakriti. Purusha is pictured as a lame man possessed of eye sight and Prakriti as a man devoid of the sense of sight but who is possessed of a good pair of legs. According to the fable lame man Purusha mounts upon the shoulder of the blind man Prakriti and together they move along intelligently whereas separately both are unable to make any progress. (Pangvandha Nyaya)

Purusha is manifold in contrast to Prakriti and for that reason Saankhya is described as a pluralism.

Purusha is Nirguna (not complex) it is not dynamic it has neither change of place nor change of form. It is passive while Prakriti is ever active. In itself Purusha is a mere witness (Sakshi) like Prakriti however Purusha is Nitya (omnipresent) Prakriti and Purusha virtually act as one. Prakriti represents the body and Purusha the spirit. There is no spirit without a body nor a body which functions as a living organism without a spirit. The coming together of Prakriti and Purusha is a necessary presupposition of all experience. The contact of the two simulates the act of putting on the switch in an electric installation. The lights burn and the movement of the whole machinery starts.

Purusha mistakes the activities of Trigunas to be his own and thus becomes affected by pleasure and pain etc. which in reality do not affect him. The salvation of Purusha according to Saankhya is attained by wisdom (Viveka) that would help him to discriminate between Himself and the fluctuations of the Trigunas. He will then see that the pleasure and pain are caused only by these and will no longer be affected by them.

The next question is how does Purusha attain this wisdom? Saankhya philosophy says that by the constant study of this philosophy the attribute of Satya becomes paramount in his constitution and the other two Gunas almost cease to exist. The Purusha then sees the Prakriti and its constituents in their true light finds out his mistake and becomes free from the imposed bonds of Buddhi and attains final beatitude—heavenly joy (Moksha or Kaivalya).

PRAKRITI—VIKRITI

Q. 14. Write note on Panch Mahabhutas. (Bihar)

Ans. It has already been said that Prakriti is the rootless root of the Universe. From this Prakriti emanates Buddhi also termed 'Mahat' the great principle. From Buddhi proceeds Ahankara—the principle of Egoism, and Panch Tanmatras or the five Subtle Elements. These seven are called Prakriti Vikritis. They are Vikritis (transformations) of Prakriti and Prakriti-source—of the succeeding Vikritis or evolutes and therefore they are intermediate.

BUDDHI (MAHAT)

The function of Buddhi is called 'Adhyavasaya' which means ascertainment. It corresponds to will and intellect of western psychologists. Intellect contemplates the circumstances calling for action and provides the rule of conduct. Will controls the disposition in harmony with the dictates of intelligence. The Saankhya attributes both these functions to Buddhi. The properties of Buddhi are Dharma-Virtue, Jnana-Wisdom, Vairagya-dispassion, and Adhikar-Power.

AHANKARA—EGOISM

This is the principle to which all notions of the 'I' are due. From egoism are derived the eleven sense organs and the five Subtle Bhutaas.

Ahankara is of three kinds, one is predominantly Satvika and is called Vaikarika. Second is predominantly Rajasika and is called Taijasa Ahankara and the third is predominantly Tamasika and is called Bhutadi.

ELEVEN INDRIYAAS

By a combination of Sativika Ahankara with Rajasa Ahankara, we get the eleven Indriyas, namely, the five Jnanedriyas, five Karmendriyas and Manas. Eye, Ear, Nose, Tongue, and Skin are the seats (Anstrayas) of the five Jnanedriyas. These five respectively receive the Vishayas or objects of Roopa, Sabha, Gandha, Rasa, and Sparsa. These are also called 'Budhindriyas'.

Vak (Speech), Pani (Hand), Pada (leg), Payu (excretory organs). Upastha (generative organs); these five are Karmendriyas. They respectively perform the function of speech, receiving, moving, excreting and sex enjoyment.

MANAS (THE MIND)

The eleventh Indriya in the Manas (the mind) It is called Ubhayatmaka (double functioning) because it is helpful in doing the function of both reception and transmission.

THE FIVE BHOOTAS

Tamasa Ahankara in combination with Rajasa Ahankara

produces pancha Tanmatras (Subtle Elements) and the pancha (five) Mahabhutas (Gross Elements) are evolved from the five Tanmantras

Thus according to the Saankhya system the Pancha mahabhutas are evolved from Ahankara, whereas in Aayurveda the Pancha Mahabhutas are considered as derived from Aatma "Aatmaah Aakasassambhutaah Aakasah Vayuh Vayoragnih Agnerapah, Apbhyah Prithvi, Prithvyah Oshadhyah, Oshadhibhyo Annam Annat Purushah' (Taittiriyaopanishad) Aayurveda has accepted the Vedic evolution of the Pancha Mahabhutas from Paramaatma and also the Triguna Tatva of Prakriti but they did not accept that Prakriti evolves on its own accord into this world. They have hypothesized the influence of Svabhava Isvarah Kalah Yadricha Niyati, Parinama and Prakriti all as causes of the evolution of the Universe Svabhavamisvaram Kalain Yadricha Niyatim Tatha Parinamamcha Manyanti Prakritam Prithu Darsanah Su Sa A I and Charaka Sootra II

The Saankhya considers the Indriyas as derived from Ahankara, whereas according to Aayurveda, the Indriyas are Pancha Bhautika—'Charak—Saareera Ch V

LINGA SAREERA

Buddhi, Ahankara, Manas, Dasendriyas and Panchatanmatras these 18, together constitute the Linga Sarira or the subtle body. The Linga Sarira is Nitya (eternal). It does not leave the Purusha during its transmigration from birth to birth. When Purusha attains Moksha the Linga Sarira becomes one with the Avyakta (Prakriti). Just as a painting cannot exist without canvas or a shadow cannot exist without a pillar, so all Linga Sarira cannot exist without a gross Ahankara and other tatwas it carries with it as Vasanas the effects of the world of the previous life to another life to another life successively. The Vedantists call these Vasanas as individual Karma. If the Vasanas are Satvapradhana the individual Purusha acquires Vijnana and evolves upwards. If they are Rajasa Pradhana, there will be less wisdom and he may be born as a human being or in any lower grade. But, if the Vasanas are Tamasapradhana, this individual may be born as a tree or a rock along with the Linga Sarira. The same Vasanas are responsible for the Satvika Rajasika and Tamasika Prakritis of individual men and animals.

When the Purusha gets Vivekajnana and so soon as this whole truth about the world dawn upon one's mind one sees through the Prakriti and realises its absolute distinctness from Purusha. Thus, he attains release casting off the Lingasarira to be absorbed in the Prakriti.

Such knowledge may be obtainable in the present life or may take many generations. It is the attainment of that knowledge, that is the aim of life according to the Sankhya.

Q 15 How does Sankhya establish Satkaryavada ?
Explain fully (Patna U Bombay U)

Ans Sankhya Ishvara Krana s Sankhya—Karika (5th A D), the earliest and the most popular work of this system, is the representative of the classical Sankhya which had divorced itself from the Upanishads under the influence of Jainism and Buddhism, yet the Vedantic teaching of Monism with which the original Sankhya was associated asserts, itself implicitly in Ishvarakrnsa

The word Sankhya is derived from the word 'Sankhya', which means right knowledge as well as number. According to Gita Sankhya means the Philosophy of right knowledge (Samyak Khyati or Jnana). This system is predominantly intellectual and theoretical. Right knowledge is the knowledge of the separation of the Purusa from the Prakriti.

Sankhya maintains a clear cut dualism between Purusa and Prakriti and further maintains the plurality of the Purusa and is silent on God. It is a pluralistic spiritualism and an atheistic realism and an uncompromising dualism.

Sankhya theory of Causation—On it Sankhya's doctrine of Prakriti is based—The basic question involved in any theory of Causation is Does the effect pre exist in its material cause ?—Those who answer this question in negative are called Asat Karyavadins, while those who answer it in the affirmative are called Sat Karyavadin. According to former, the effect is new creation, a real beginning. The effect (karya) does not pre exist (rasai) in its material cause. Otherwise, there would be no sense in saying that it is produced or caused. If the pot already exists in the clay, then why should the potter exert himself in producing the pot of the clay. Moreover its production would be its repeated birth which is nonsense. Nyaya, Vaishesika, Hinayana Buddhism material and some followers of Mimamsa believe in it which is also known as Atambhavada i.e., the view that production is a new beginning. The Sat Karyavadin on the other hand believe that the effect is not a new creation but only an explicit manifestation of that which was implicitly contained in its material cause.

Here, another important question arises —Is the effect a real transformation or an unreal appearance of its cause ? Then who believe that the effect is a real transformation of its cause are called Parinamavadins (Parinama real modification) while those who believe that it is an unreal appearance are called Vivartavadins (Vivarta—unreal appearance). Sankhya, yoga and Ramaniya believe in Parinamavadin. The view of Sankhya—Yoga is called Prakriti Parinama—Vada while the view of Ramaniya is called Brahman—Parinama vada. Shunyavada, vyavaharavada and Shankara believe in Vivartavadi. Shankara view is called Brahman—Vivarta Vada. The view of Jainism and of Kumarila may be called Sad asat Karya because according to them the effect is both real as well as unreal,

before its Production—read as identical with the cause and unreal as a model change thereof, though ultimately both incline towards *Prinamavada*

Sankhya believes in *Sat Karyavad*. All material effects are the modification (*Prinama*) of *Prakriti*. They pre exist in the eternal bosom of *Prakriti* and simply come out of it at the time of creation and return to it at time of dissolution. Production means development or manifestation (*avirbhava*). destruction means involvement of dissolution (*tiro bhava*). Production is evolution, destruction is dissolution. *Saankhya* gives fine argument in support of *Sat Karya Vada*

(i) If the effect does not pre exist in its cause it becomes a mere non entity (reality) like the hare's horn or the sky-flower and can never be produced

(ii) The effect is only a manifestation of its material cause, because it is invariably connected with it

(iii) Everything cannot be produced out of everything. This suggests that the effect, before its manifestation, is implicit in its material cause

(iv) Only an efficient cause can produce that for which it is potent (efficient). This again means that the effect, before its manifestation, is potentially contained in its material cause. Production is only actualization of the potential, were it not so then curd should be produced out of water, cloth out of reeds, and oil out of sand particles

(v) The effect is the essence of its material cause and as such identical with it. When the obstructions in the way of manifestation are removed, the effect usually follows out of its cause. The cause and the effect are the implicit and the explicit stages of the same process. The oil is contained in the oil seeds, the curd in the milk i.e. it is the capacity of milk to name curd, in itself. But it is not so in the case of water. The effect pre exist in its material cause

The theory that causation means a real transformation of the material cause lead to the concept of *Prakriti* as the root cause of the world of objects. All the worldly effects are latent in this uncaused cause because infinite regress has to be avoided. It is the potentiality of nature, receptacle and nurse of all generation. As the uncaused root cause, it is called *Prakriti*. The products are caused dependent, relative, many a temporary as they are subject of birth and death or to production and destination. But *Prakriti* is uncaused independent absolute, one and eternal, being beyond production and destruction. The extreme subtleness of *Prakriti* makes it unmanifest and imperceptible. We infer its existence through its products. As the source of inanimate world it is unconscious. The entire world of objects is implicit in the bosom of *Prakriti*. *Sankhya* believes that consciousness cannot be regarded as the source of the inanimates as

Vedanta and mahayanism believe, because an intelligent principle cannot transform itself into the unintelligent world. On the other hand, the material atoms of the Physical elements too cannot be regarded as the cause of this world, as Charakas, Nyaya and Vaisseshika, Jainism and Hinayana Buddhism and mimansa wrongly believe, because they cannot explain the subtle Products of matter like, intellect, mind and age, (there are difference from pure consciousness which belongs to purusa alone, and are regarded here as internal organs) and further because the unity of universe points to a single cause while the atoms are scattered and many. Unintelligent, unmanifest, uncaused, ever active, imperceptible, eternal and one Prakriti alone is the final source of the world of objects which is implicitly and potentially contained in its bosom.

Q 16 Write a short note on the five proofs for the existence of Prakriti

Ans Saakhya's five Proofs for the existence of Prakriti ,

(i) All individual things in this world are, limited dependent, conditional, finite. The finite cannot be the cause of universe. Logically we have to proceed from the finite to the infinite, from the *limited to the unlimited from the peros to the aperos, from the temporary to the permanent, from the many to the one*. And it is this, infinite, unlimited eternal, all pervading Prakriti which is the source of this universe.

(ii) All worldly things possess certain common characteristics by which they are capable of producing pleasure pain and indifference. Hence there must be a common source composed of three gunas, from which all worldly things arise.

(iii) All effects arise from the activity of the potent cause. Evolution means the manifestation of the either to before implicit as the explicit. The activity which generates evolution must be inherent in the world cause. And this cause is Prakriti.

(iv) The effect differs from the cause and hence the limited effect cannot be regarded as its own cause. The effect is explicit and the cause the implicit state of the same process. The effects, therefore, point to a world cause where they are potentially contained.

(v) The unity of the universe points to a single cause. And this cause is Prakriti.

Q 17 Write a brief note on the three Gunas of Prakriti
Or

Prakriti is said to be the unity of the three Gunas held in equilibrium. Discuss

Ans Prakriti is said to be the unity of the three Gunas held in equilibrium. They are Sattya, Rajas, Ramas. They are the constituents of Prakriti and through it of the worldly objects. Being

subtle and imperceptible, their existence is inferred from their effects—pleasures, pain, and in difference respectively. They are not qualities or attributes, like the Nyaya—Vaishesika Gunas. They themselves possess qualities like lightness, activity, heaviness etc. They are extremely fine and ever changing elements. They make up Prakriti, which is nothing apart from them. They are not the qualities which the Prakriti ; the substance possesses, on the other hand, they themselves constitute Prakriti. They are called Gunas because they are the elements of Prakriti which alone is called substantive, or because they are sub-servient to the end of Purusa, or because they are intertwined, like three strands, to make up the rope of Prakriti which binds the Purusa (Guna means) quality, secondary and strand of a rope.

Satava means—real, existent and is responsible for the manifestation of objects in consciousness. It is called good men and produces pleasure. Its colour is white.

Rajas, literally means foulness, is the principle of motion. Its colour is red.—It produces pains, restless activity. It is mobile (Chala) and stimulating (astambhaka). Tamas, darkness, is the principle of inertia. It produces, apathy, indifference. Ignorance, sloth, confusion, bewilderment, negativity, passivity are its results. Its colour is dark. It is opposed to Satava and Rajas. These three never separate. They conflict, and yet co-operate with one another and are always found inter-mingled. Compared to the oil, the wick and the flame of the lamp, which, though, opposed yet co-operate to produce the light of a lamp. Differences in things are due to the different combinations of their gunas. The nature of a thing is determined by the preponderance of a particular guna. When they are held in a state of equilibrium that state is called Prakriti. Evolution of worldly objects does not take place at this state. These Gunas are said to be ever changing. Change is said to be of two kinds—homogeneous or Sarupa—Parinama and Heterogeneous of Virupa—Parinama. During the state of dissolution (Parlaya) of the world, the gunas change homogeneously, i.e., Satava changes into Satava, Rajas into Rajas and Tamas into Tama. This change does not disturb the equilibrium of the Gunas and unless the equilibrium is disturbed and one predominates over the other two, evolution cannot take place. Evolution takes place when there is heterogeneous change in the Gunas and one predominates over the other two and brings about the terrific commotion over the other two and brings about terrific commotion in the bosom of Prakriti.

Q. 18. Consider the nature and proofs for the existence of Purusha.

Or

(Agra)

Write a short note on the five proofs for the existence of Purusa.

Ans. The other of the two co-present and co-eternal realities of Saankhya is the Purusa, the principle of Pure consciousness. It is

the Soul, knower, spirit. It is not the substance which possesses the quality of consciousness. Consciousness is its essence. It is itself Pure and transcendental consciousness. It is the ultimate knower which is the foundation of all knowledge and as such can never become an object of knowledge. It is the silent witness, the emancipated alone, the neutral seer ; the peaceful eternal. It is beyond time and space, beyond change and activity. It is self-luminous and self-proved. It is uncaused, eternal and all-pervading. It is the indubitable real for being the Postulate of knowledge, all doubts and denials presuppose its existence.

FIVE PROOFS FOR THE EXISTENCE OF PURUSA

(1) All compound objects exist for the sake of Purusa. The body, the senses, the mind, and the intellect are all means to realize the end of Purusa. The three gunas, the Prakriti, the subtle body—all are said to serve the purpose of the self. Evolution is teleological or purposive. Prakriti evolves itself in order to serve the Purusa's end. This proof is teleological.

(2) All objects are composed of three gunas and therefore logically presuppose the existence of the Purusa who is the witness of these gunas and is himself beyond them. The three gunas implies the conception of a *nāstraigunya*—that which is beyond them. This proof is logical.

(3) There must be a transcendental synthetic unity of pure consciousness to co-ordinate all experiences. All knowledge necessarily presupposes the existence of the self. The self is the foundation (*adhīsthana*), the fundamental postulate of all empirical knowledge. All affirmations and negations equally pre-suppose it. Without it, experience would not become experience. This proof is ontological.

(4) Non-intelligent Prakriti can't experience its products. So, there must be an intelligent principle to experience the worldly products of Prakriti. Prakriti is enjoyed (*Bhogyā*) and so there must be an enjoyer (*Bhoktā*). All objects move the characteristics of producing, pleasure, pain and bewilderment. But these have meaning only when there is conscious principle to experience them. Hence Purusa must exist. Ethical proof.

(5) There are persons who try to obtain release from the sufferings of the world. The desire for liberation implies the existence of a person, who can try for and obtain liberation. Aspiration presuppose aspirant. This proof is mystical or religious.

Q. 19. Write a short note on—Plurality of Self (Plurusa) according to Saankhya.

Ans. Saankhya believes in the plurality of the purusa. Saankhya maintains qualitative monism and qualitative pluralism of the selves. The selves are all essentially alike, only numerically are they different.

Their essence is consciousness. Bliss is the product of Sativaguna and so different from consciousness.

Arguments for proving the plurality of the Purusa (self)

(i) The souls have different sensory and motor organs and undergo separate deaths and births. Had there been one Purusa the birth or death of one should have meant the birth and death of all and any particular experience of pleasures, pain or indifference by one should have been equally shared by all. Hence the souls must be many.

(ii) If the soul were one then knowledge of one meant the knowledge of all—liberation of one—the liberation of all. The activity of one should have made all persons active and the rest of one should have lulled into sleep all others.

(iii) Though the emancipated souls are all alike and differ only in numbers as they are all beyond the three gunas, yet the bound souls relatively differ in qualities also, since in some satava pre dominates, while in others rajas and in still others tamas.

Q 20 Discuss critically the relation between Purusa as expounded in Saankhya Philosophy (Agra)

Ans Prakriti is regarded as essentially dynamic. If motion were not internal in Prakriti it could not be given to it by any outside agency, and if motion ceased in Prakriti it could not reappear. Hence Prakriti is always changing. In Heterogeneous change rajas vibrates and makes Satava and Tamas vibrate and the equilibrium is disturbed and evolution takes place. Satava, the principle of manifestation and rajas the principle of activity were formerly held in check by Tamas, the principle of non manifestation and non activity. Creation is not a new creation but the manifestation of worldly objects. It is only making explicit of that which was formerly implicit. Evolution is regarded as cyclic and not linear. There is no continuous progress in one direction, but alternate periods of evolution (Sarga) and dissolution (Pralaya) in a cyclic order. Evolution is again said to be teleological and not mechanised or blind. Evolution takes place for serving the Purusa. The end of Purusa, either worldly experience (Bhoga) or liberation (apavarga). Purusa needs Prakriti for enjoyment as well as for liberation for Samsavaya as well as for Kaivalya. Evolution supplies objects to be enjoyed to the Purusa and also works for his liberation by enabling him to discriminate between himself and Prakriti.

How does evolution take place—Saankhya's answer that when Heterogeneous motion arises and rajas disturbs the equilibrium of the gunas then the evolution takes place. But how is the equilibrium disturbed. Sankhya fails to answer this question satisfactorily. The fundamental blunder of Saaokhya has been to separate Prakriti and

Purusa as absolute and independent entities. But as a matter of fact, the subject and the object are the two aspects of the same reality which holds them together and yet transcends them. If Prakriti and Purusa are absolutely separate and independent entities, then they can never unite them. And if they cannot, evolution cannot take place. Disturbance of the equilibrium of the gunas which starts evolution is made possible by the contact of Purusa and Prakriti. Purusa without Prakriti is lame and Prakriti without Purusa is blind. Prakriti needs Purusa in order to be known, to be seen, to be enjoyed. And Purusa needs Prakriti in order to enjoy and also in order to detail liberation, in order to discriminate between himself and Prakriti and thereby obtain emancipation. If Prakriti and Purusa remain separate, there is dissolution. For creation they must unite (lame man and blind man). Similarly inactive purusa and non-intelligent Prakriti cooperate to serve the end, and this union disturbs the equilibrium of the gunas and leads to evolution. But how can the two opposed and independent entities really come into contact? Saankhya realizes this difficulty and in order to avoid it says that there is no soul contact between Purusa and Prakriti and that only the nearness of Purusa to Prakriti is sufficient to disturb the equilibrium of the gunas and thus lead to evolution. But Saankhya falls into another difficulty here. The Purusa being always near to Prakriti (for the inactive Purusa cannot move), evolution should never stop and dissolution would become impossible. Evolution, then is beginningless and the very conception of Prakriti is the state of equilibrium of the three Gunas would be impossible. Sankhya finds itself between these two horns of dilemma either no contact and hence no evolution or else no equilibrium and hence no Prakriti and no dissolution. In order to avoid these difficulties, Sankhya points the theory of the semblance of contact (Samyogabhasa). There is semblance of contact between Purusa and Prakriti and this semblance leads to evolution. The Purusa is reflected in the Intellect (Budhi) and wrongly identifies himself with his own reflection in the Budhi. It is this reflection of the Purusa which comes into contact with Prakriti and not the Purusa himself. But Budhi or mahat is regarded as the first evolutes of Prakriti and how can it arise before evolution to receive the reflection of the Purusa? To avoid this difficulty it is said that the Purusa is reflected in the Prakriti itself. If so then liberation and dissolution would become impossible because Prakriti being always there and it being the essential nature of Purusa to identify himself with his reflection in the Prakriti, he would never get liberation and the very purpose for which evolution starts would get defeated. Moreover, the reflection being always there, there would be no dissolution and no equilibrium of the gunas and hence no Prakriti. Again, if semblance of a contact is sufficient to disturb the evolution itself becomes a semblance of evolution, an appearance only (Vivarta) and no real transformation of Prakriti. Thus in order to defend the initial blunder of regarding Purusa and Prakriti as absolute and independent entities, Sankhya commits blunders after blunders.

CRITICAL ESTIMATE

Q. 21 Give a critical estimate of Purusa and Prakriti relationship

Ans The logic of the Sankhya system impells it to embrace idealistic monism, but it clings, like Jainism, to spiritualist pluralism and dualistic realism. Fundamental blunder of Sankhya is to treat Purusa and Prakriti as absolutely separate and independent realities. So these become mere abstractions torn away from the context of concrete experience. The object and subject are relative and not independent and absolute. Like the two sides of the same coin, they are two aspects of the same reality. To dig a chasm between them is to undermine them both. And that it is what Sankhya has done. The logic of Sankhya requires, it to maintain the ultimate reality of the transcended Purusa alone and to regard Prakriti as its inseparable power when this Purusa is reflected in its own power Prakriti, it become the empirical ego, the Jiv, the phenomenal. Plurality belongs to this Jiva not to the transcendental Purusa. The subject and object, the Jiva and Prakriti are the two aspects of the Purusa which is then transcendental background. It is the Purusa which sustains the empirical dualism between Prakriti and Jiva and which finally transcends it. Every Jiva is the potential Purusa and liberation consists in the actualization of this potentiality. This is the philosophy which is implicit in Saankhya throughout, but which is explicitly rejected by Saankhya. With the result that Saankhya has reduced itself to a bundles of contradiction.

Prakriti and Purusa are absolute and independent they can never come into contact and hence there can be no evolution at all. Prakriti being unintelligent and Purusa being indifferent and there being no third principle, no tertium quid, there can be no connection of the two. Neither real contact nor semblance of contact (samyoga-bhasa) not mere presence of Purusa, can explain evolution (Samidhya matra)

The original state of Prakriti is not a harmony but only a tension of the three Gunas. Two gunas point to a state beyond them. It is this state which gives harmony to these gunas and transcends them. Prakriti does not do that. Hence it is not real. Reality is the Purusa alone. Again Prakriti is unconscious and un intelligent. How can it explain the teleology which is immanent in creation? If Prakriti is unconscious evolution must be mechanical and blind and there can be no freedom of the will. And if Prakriti and all its evolution from Mahat to Maha Bhutas tend to serve the purpose of the Purusa, it can be neither unconscious nor independent. If Prakriti is non intelligent, it cannot evolve this world which is full of harmony, order and design and purpose.

Moreover, activity is said to belong to Prakriti and enjoyment to Purusa. Prakriti performs action and Purusa has to reap their fruits, good or bad. And Prakriti knows to make delicious dishes, but not to enjoy them.

Though Prakṛiti is called absolute and independent yet there is a note of relativism in the conception of Prakṛiti. As a tirade of the Guṇas it points towards the *nis traiguṇas*. Puruṣa is the transcendental reality. It is dependent as it cannot evolve this world by itself without being influenced by the Puruṣa. If it is absolute why should it care to serve the purpose of the Puruṣa. It makes subservient to Puruṣa. And of its un-conscious and blind how can it serve this purpose. Though Sāṅkhya calls Prakṛiti impersonal, yet its descriptions of Prakṛiti are full of personal notes. Prakṛiti is said to vanish for that Puruṣa who has seen her though she continues to exist for others. This makes Prakṛiti relative. If she vanishes then how can she be absolute and eternal.

Sāṅkhya throughout makes a confusion between the Puruṣa the transcendental subject and the Jīva. He forgets its own position and reduces the ultimate Puruṣa to the level of the phenomenal ego. Some of the proofs advanced in support of the existence of Puruṣa, are proofs only for the Jīva. Puruṣa is called the enjoyer and Prakṛiti enjoyed. If Puruṣa is the transcendental subject, passive, inactive how can it be an enjoyer. Then transcendental reality cannot be split into the many reals. How can there be a plurality of the transcendental subjects. Of course no one denies the plurality of Jīva, phenomenal ego. Manyness of egos does not lead to manyness of transcendental Puruṣas. Arguments to prove the Plurality of Puruṣa turn out to be arguments to prove the plurality of Jīva, which none has denied. If Sāṅkhya can reduce all the objects to one Prakṛiti, why can it not reduce all empirical souls to one Puruṣa by the same logic. And why can Prakṛiti and the empirical Puruṣa be not reduced to the absolute Puruṣa by the same logic. Again, if the essence of all the Puruṣas is pure consciousness, how can they be really many? Differences and distinction constitute individuality, so numerical pluralism is sheer non sense.

(I)

SAANKHYA YOGA

Q. 22 Give a critical estimate of Sāṅkhya Yoga.

Ans. It admits a plurality of selves, called Puruṣas and is likewise realistic since it regards objects as existing independently of the mind that recognizes them. It derives the physical universe from a single one source *viz*, Prakṛiti. So, it recognises only two ultimate entities, *i.e.*, Prakṛiti and Puruṣa or nature and spirit. So it is dualistic.

Prakṛiti. This is the first cause of the universe—of everything excepting only spirit which is uncaused and accounts for whatever is physical and both matter and force. Given time and space are represented as aspects of Prakṛiti and do not, therefore, exist apart from it as independent entities.

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The nature of Prakriti is deduced from the nature of the common

things of experience by the aid of reason alone. As the material cause of these things, it should consist of what is common to all of them for the effect, according to a fundamental postulate of system, must be essentially the same as the material cause. By the process of analysis it is known that the Prakriti is constituted of the three essential characteristics, namely, Satva, Raja and Tamas. It is thus complex in its nature, though single. These three Gunas are not qualities of Prakriti. But they are pure abstraction. They are to be understood as the components of Prakriti. They are still termed Gunas because it is said, they by inter-twining make a rope of forge, a chain for binding the self. This explanation is somewhat inconsistent with the spirit of the Saankhya Yoga teaching, for Prakriti not only binds but also liberates the self from bondage. Indeed Purusa's liberation is the ultimate purpose for which it evolves.

From the above description it is clear that the conception arrived at as a hypothesis in accounting for the diversity of the world in its material as well as its mechanical aspects. Their triple character merely signifies that there is minimum number of elements necessary for such an explanation. If only one Guna is postulated it would not explain variety at all, if two, they would either cancel each other's effect, thus leading to no transformation whatever, or one would dominate over the other always, thus leading to monotonous movement in a single direction. In later Saankhya is found the important development that each of the three Gunas is manifold and that the infinity of Prakriti is due to their in-definite number. In this case the triple division would be the result of grouping together like gunas. Such a view undoubtedly explains better the discord and diversity of the world of experience.

The Gunas from the substratum of change which as in Buddhism is taken to be perpetual. But change is not total here and the Gunas persist while only their modes appear and disappear. The solution of the problem of change leads to the postulating of a two-fold condition for all things—one, latent or potential and the other potent of actual when all the modes of Prakriti are latent, we have the state of dissolution, at other times, evolution. Even in the state of dissolution, Prakriti is supposed to maintain its dynamic character, only then, instead of producing unlike forms, it reproduces itself so that perpetual motion is a fundamental postulate of the system, so far as the physical world is concerned. The ground for the conclusion that there is perpetual movement in Prakriti is to be found in the conviction that if it ceased to be dynamic at any stage, it would be impossible to account for a re-appearance of motion in it again. Here we see a realization of the truth of Newton's first Law of Motion that a body in motion or at rest continues to be so unless it is disturbed from outside. There is no such external agency recognized in the doctrine to interfere with its movements. No doubt the change from the state of dissolution to that of evolution is accounted for by introducing an outside influence, viz, the presence of spirit. But the explanation is one of the unsatisfactory features of the system.

SPECIAL FEATURES OF EVOLUTION

(1) It is based on the belief in the indestructibility of matter and the persistence of force. Something cannot come out of nothing, and whatever is, has always been. Production is only the manifestation of what is already in a latent form and is not a new creation. The so-called beginning of an object is only an event in its history. Destruction means only change of form, for there can be nothing like absolute annihilation.

(2) Evolution is conceived as cyclic or periodical. That is, there are periods of evolution and dissolution alternating so that it is not a process of continuous progress in one direction only. It would also seem that dissolution is the normal state, for there is a persistent tendency in Prakṛiti when in evolution, to revert to that state.

(3) Evolution is here regarded as teleological; what is meant is that the whole process reserves a purpose, though it cannot be described as consciously pursued.

(4) Lastly evolution, so far as it is teleological at all, has reference to the individual and not to the species. Its object is not the elevation or improvement of that the later, even at the expense of the former, but recurring world experience (bhoga) for the individual or bringing about his liberation (apavarga) from the ties of Samsara. This is the double aim involved in the evolution of Prakṛiti? (What does this mean?)

In the state of dissolution, the three Guṇas of Prakṛiti though perpetually active, are in perfect equilibrium. At the beginning of a period of evolution this state ceases and is followed by one in which satva predominates. It marks the starting point of heterogeneous evolution and is called Mahat or buddhi. The initial stimulus for this alteration is ascribed to the 'mere presence' of the Puruṣa, and the possibility of its influencing Prakṛiti though continuing to be passive is illustrated by a magnet attracting iron. This is a point which is far from satisfactory. In the first place the Puruṣa is eternal and omnipresent like Prakṛiti so that the condition determining the evolution of the latter is over-fulfilled while its course is supposed to be interrupted at intervals by dissolutions. To explain the break in the course of evolution by the Past Karma of beings will not do, for the Puruṣa, being really untouched by good or evil, Karma and its effects should be taken to characterize the buddhi and therefore, is internal to Prakṛiti. There is the difficulty due to the admission of many selves in understanding what exactly is meant by the presence of Puruṣa—Whether it is of one or of all. To assume, as Vijnāna Bhikṣu does that it refers to the influence of a chief Puruṣa in each Kalpa or cycle of creation would initially be to abandon the atheistic position and side with the Yoga. Deduction of the being of Prakṛiti, not merely its nature with the aid of reason.

The deduction depends upon two principles which the system

takes as its postulates. The first of them is described as the *Sat Kai Vada*. According to it, nothing new can come into being. The totality of what exists now is given from the very beginning. But what may be implicit or explicit—the two forms being respectively termed 'Cause' and 'Effect'. The *Jar* is ever there and is so really eternal, it is not perceivable when in a subtle or latent form. In other words a thing always is in itself though it may not be for us. It subsists always although it may exist only for a while, and existence necessarily signifies subsistence. So the physical world which is now explicit may once have been implicit, and it is just that implicit state which is *Prakriti*. That is indeed the literal meaning of the terms *Pradhana* (what is put before or presupposed).

The second postulate is that the finite always implies the infinite which reminds one of the dictum of Hegel that the infinite transcends itself. As in *Saṅkhya* things are not understood to be limited in time and space for neither of them is recognised as a separate entity so the word 'finite' is taken to mean 'not self sustaining' or, as it is otherwise expressed, 'not Pervasive' (*avyapti*), *akāra* is finite in this sense because while it sustains all that is derived from it in the process of evolution, itself is sustained by its cause, *viz* *Sādha tanmatra*. The *Tanmatra* again reveals another element more fundamental by which it is sustained, and so for the backwards until we reach an entity which is all pervasive and self sustaining. That is *Prakriti*. In *Prakriti* itself or what amounts to the same, in the three *Gunas*, we may think that there is mutual exclusion none being caused by the others and that they are all therefore finite. But the theory is that, though not casually related, they are absolutely dependent upon one another, and that none of them is self sustaining. In other words *Prakriti* is not a mere unity of aggregation, but a systematic unity of parts each of which has its special place and function in the whole. It is, therefore, regarded as *Paramavyakti*, "the final Unmanifest" or the first cause whose being is unconditioned and necessary. The reasoning is based upon the observation of common things emerging from their respective material causes and disappearing into them again. This process of reasoning is only extended beyond the visible material world to arrive at *Prakriti*, or the state the same differently. primary evolution is postulated on the analogy of the secondary. But what warrant there is for assuming the very principles—*mūlā* *aham*—*Kāra* and *Tanmatras*—and only so many, to account for the *Bhūtas* which alone are given in experience, and it is significant that the basis for this part of the Doctrine is stated to be not inference but verbal testimony of the *Saṅkhya* yoga teachers.

(II)

YOGA

(*Iśvara* *Pranidhana*—*Savitarka* *Savitarka* *Santadhi*—*Savichari* *Samadhi*—*Sananda* *Samadhi*—*Sasmita* *Samadhi*—*Sampragnatha* *Samadhi*—*Asampragnatha* *Samadhi*—Different systems of Yoga—*Mantra*

Yoga—Laya Yoga—Karma Yoga—Bhakti Yoga—Vibhuti (Miracles)—Conclusion)

Q 23 Describe the Ashtanga Yoga of Patanjali clearly
Discuss the Psychological value of the process (Gorakhpur)

Or

Explain the eight fold discipline of the Yoga Philosophy
(Rajasthan)

Ans The Yoga view of the goal of life means a long course of discipline to attain that knowledge which gives liberation. The discipline is only briefly referred to in the Saankhya system but it is fully described in the sister system of Yoga and it forms as the eight Angas of Yoga

They are—1 Yama—self restraint, 2 Niyama—observation of certain rules of conduct 3 Asana—posture, 4 Pranayama—Regulation of Breath—Steadying the mind, 5 Dhyana—Contemplation, 6 Samaadhi—Super-conscious state of concentration in the Atma or becoming one with Atma

As one has to recognise the different levels of fitness of his disciples, a regulated training is found necessary. Of the eight Angas, the first two are intended to overcome the egoistic impulses in the disciple by a preliminary purification of the natural impulses. These lead to detachment (Vairagya). And by constant practice (Abhyasa) a disciple may rise to the next stage of discipline for the specific cultivation of the power of mental concentration. Asana, Pranaayama and Pratyahara, right and steady posture, regulation of breath and withdrawal of the senses from their respective objects—are devised to secure control of the physical frame with a view to facilitate the control of the mind. Dharana and Dhyana the next two states of discipline assist in getting a gradual mastery over the fitful mind. In this stage the object chosen for meditating upon may be Saguna, i.e. having definite qualities.

In the Saankhya system there is no reference to God or Isvara. The meditation is upon the eternal truth of the essential Purusha being different from the Prakriti i.e. Viveka. When success in the final stage is achieved all operations of the internal organ (Antahkarana) are suspended and the Purusha returns to itself the disciple then becomes a Jivanmukta. This is the same stage as that of Sthitiprajna or Yog yukta described in Bhagvatgita. He remains free from passion and all feeling of pain and pleasure may thereafter continue to live upon the earth virtually divorced from Prakriti. So far is the Saankhya view.

Patanjali holds a different view. He postulates the existence of God or Isvara over and above that of the Purushas. God is perfect Purusha and serves as a pattern for worship. He resembles a Guru, of his abundant mercy sympathises with suffering men and helps them in attaining spiritual freedom if they only trust him and meditate

upon him. Thus Patanjali recognises in addition to the strict Yoga discipline an alternative Sukaropaya easier method called Bhakti devotion to Ishvara.

ISVARA PRANIDHANA

By Isvara-Pranidhaana—Surrender to God and communion with him a disciple may qualify himself to Samadhi without all the elaborate preparation and discipline detailed above.

Patanjali Yoga sutra describes Yoga as Chittavrittinirodha i.e., control of the functions of the mind. This Nirodha or control may be effected in different stages by concentration.

SAVITARKA SAMADHI

1 Savitarka—where the object meditated upon is of the gross Mahabhoota having certain qualities for example an idol or a picture.

SAVICHARA SAMAADHI

2 Savichara—Where the meditation is on a subtler level such as meditation of Akasa which is invisible.

SAANADA SAMAADHI

3 Sananda—Where the Satvika element in the Buddhi is more predominant.

SAASMITA SAMAADHI

4 Sasmita—where Satva alone occupies the attention.

These four stages are described in the Samadhi which is called Samprajnata or Sabeeja Samadhi.

SAMPRAJNAATA SAMAADHI

In Samprajnaata Samadhi the object meditated upon has a form and is therefore called Saguna or Sabeeja Samaadhi.

ASAMPRAJNAATA SAMAADHI

The next higher stage is called Asamprajnata Samaadhi—meditation without form. Absolutely Vairagya is the sole means of it. Like the fuel in the fire the mind gets gradually extinguished through the practice of the Asamprajnaata Samaadhi. At an advanced stage in this the disciple attains certain Vibhutis such as Omnipotency. But those who do not care even for those and persist in the Samaadhi attain the realisation of the highest self. This is called Kaivalya Absoluteness which is the goal of the Yoga philosophy according to Patanjali. Attainment of Yoga by this method of Samaadhi is generally called Rajayoga or Paatanjala Yoga. For further information read Patanjali Yoga Sutra. Translations are available in almost all languages. Refer also to Dasgupta's study of Patanjali Yoga and Philosophy and Religion. Radhakrishnan's Indian philosophy.

DIFFERENT SYSTEMS OF YOGA

The Paatanjali Yoga System is the bed rock of many other Yougika practiees, that are prevailing in this country. In the daily Sandhyavandan (Morning—Midday—Evening prayers) Assana, Praanaayaama, Anganyaasa, Karanyaasa touching particular parts of the body associating them with different deities—and Dhyaana—meditation along with the recitation of the mantras, are derived from the Yoga Sampraadaya.

RAAJA YOGA

Rajayoga which depends upon enquiry (Vichara) and discrimination (Viveka) is not within the reach of ordinary people. Mandaadhikari i.e., those who do not have sufficient intellectual capacity have recourse to the other methods which are also classed under Yoga.

Thus Yogasutra branches off into Hatha Yoga, Mantra Yoga, Laya Yoga, Karma Yoga and Bhakti Yoga according to the temperaments, capacity and the tastes of the disciples.

HATHA YOGA

Hatha Yoga has for its background the Arasnaas and Praanaayama. Two Naadis, Ida and Pingala, run along the left and right side of the spinal column respectively from their base called Mooladhara in the sacral region. 'Ha' is Pingala and is also called Suryanaadi, 'Tha' is Ida and is also called Chandra Naadi. 'Hatha' is a proper control of these two Naadis by regulating inspiration and expiration in a suitable manner and by concentrating the mind on the inner Self. Samadhi Siddhi is thus obtained. This is the ideal of Hatha Yoga. Hatha Yoga is a step for attainment of Raja Yoga. (Refer Sir John Woodrooff's Serpent Power and his other books).

A very subtle channel extends along the centre of the spinal column to the head with an aperture in it called 'Brahma Randhra'. In the Mooladhara there is a pent up energy called the Kundalini (Literally coiled up). This energy is set free by Pranayama. It rises step by step through the Sushumna and the Chakras and Granthis (knots) up to the Brahmrandhra. When this happens, the Yogi attains illumination.

Six chakras or centres are described

1. Mooladhara—in the sacral region
2. Svadhastha—little above in the lumbar region
3. Manipura—to the navel
4. Anahata—near the heart
5. Visudha—in the throat and
6. Ajna opposite to the junction of the eyebrows.

The Sahasraara or the thousand petal centre (Chakra) is situated inside the skull and Brahmarandhra is situated within the Sahasraara and is connected with Sushumna. Through the process of meditation, the disciple transcends the mind and attains enlightenment.

MANTRA YOGA

Mantra Yoga deals with the attainment of Samadhi by the recitation of certain Mantras (Sacred formulas involving Ishtadevitas (Special deities such as Siva, Naraayana etc.). In invoking deities the disciples perform certain ceremonies and use certain Yantras and Diagrams in which certain letters are inscribed. Sakti or eternal energy is invoked into these letters. The power which lies in the letters and their combinations is illustrated by a simple example. The three letters Ve, Dha and Va by themselves mean nothing but when they are put together the word becomes a curse. Vedhava means a widow. The utterance of this word by way of addressing a man makes him very angry.

On the other hand the letter Om is specially sacred and it is symbolical of Brahman—the Great—it represents the whole Universe. Similarly the symbol Swastika is symbolical of Peace. Mantra Sastra is full of symbols into which power is invoked by the Sadhak.

This is a great science which has to be learnt through a Guru in whom the disciple has absolute faith (Sraddha). Many treatises are now available which give in great detail the description of Mantras and Mudras and so forth. They claim supernatural powers of Siddhis and a path to Salvation through this method is called Mantra Yoga.

These Mantras and Tantras, and Agamas, thrived during certain periods of Indian History. By these practices the Yogis are said to be able to ward off certain diseases of the body and also to obtain various supernatural powers. But in course of time, these powers were used by undeserving persons for gross material ends. It has therefore led them into disruption. But these are due to fundamental misconceptions of the science.

LAYA YOGA

Laya Yoga aims at the merging of the mind in the object meditated upon. By stopping all the outlets of the mind and by concentrating on the sound audible within one's ownself, the Sadhaka would hear a series of sounds resembling the Flute, Veena, the Venur, the Venu, Dundubhi etc. Concentration on these sounds facilitates fixity of the mind, which in turn enables one to attain Samadhi Siddhi. This Laya Yoga is based upon the Siddhanta that the ultimate origin of the Universe starts with Sabda and Brahman. See Hatha Yoga Pradipika.

KARMA YOGA

Karma Yoga teaches us that if one does his duties selflessly and

properly without expectation of any fruit, he is relieved of all anxieties and thereby gets freedom from pain or want. This is the teaching of Bhagavad Gita and will be considered separately (See Geeta Rahasya by Balasingadhara Tilak)

BHAKTI YOGA

This has been referred to in Paatanjali Yoga under Ishvara Pranidhana. Bhakti means absolute faith in God and unbounded love.

“Sarvodharmaan Parityajya maa me kam saranam vraja,
Ahom twa sarva prapebhyo moksha ishyaami Maa Suchah”
(Bh Gita Ch 18).

If a Saadhaka has absolute faith in God and surrenders himself whole—heartedly to Him, he will be absolutely free from all sins and will attain Salvation. This is the basis of Bhakti Yoga. This Path to salvation is said to be the easiest and is most suitable for Mandadhikaras i.e., those who cannot reach the higher intellectual paths of Raja Yoga.

VIBHOOTIES

Q. 24 Write a short illustrative note on Vibhooties

Ans Superhuman powers are acquired by the disciple in the Samadhi state. They are called Siddhies or Vibhooties. A Siddha—i.e., a Yogi who acquires these powers may control the forces of nature or may even transgress its laws. Some of the miracles attributed to Buddha, Jesus Christ and other saints are due to their yogic powers. To them, they are no wonders. They themselves do not care to perform these magical feats to win disciples and Buddha prohibited the performance of such miracles. A Yogi who is in quest of these magical powers will be tempted to deviate from the main purpose of attaining Moksha. Some Hathayogis mistake the acquisition of these powers as the end and aim of yoga and are thus degraded for ever. The Yoga sutras warn the disciple to beware of the pitfalls and to goerge ahead without being distracted by these Vibhooties.

In the third chapter, Vibhooti Pada is mentioned a list of Vibhooties that may be performed by a Yogi by the control application of his mind. These are not to be compared to the magical feats performed by certain Fakirs for amusement and entertainment of the people. These Yogis belong to a lower plane and really do not possess any higher powers. But, those who really possess control over Prana or Vital force can, by a concentrated mind defy the laws of gravitation and can rise above ground so as to float in the air (levitation). Telepathy—seeing things at a distance (Duradarsanam), Telephony (Durasravana) are all the results of concentrated mind. I have known a case of a Yogi transforming a piece of copper wire into pure gold and another Yogi transforming a globule of mercury

into pure gold. There was no cheating in those two cases. The gold was tested in one case and analysed chemically and found to be very pure gold. Those who perform such feats do not accept any remuneration. They are absolutely free from Raga and Dvesha. There is nothing that they want in this world.

They can transform Pritvī Bhoota into Aakasa. They can recast the atomic structure of substances so that a metal is reduced to its ultimate components (parts) and by reunion of these parts a new substance is re-constructed. One Yogi who is now living in Ellore and who for all appearances looks quite like an all ordinary poor man exhibited at the Ayurvedic Conference held on the 30th March, 1943 certain feats of Yoga, which modern Science cannot explain.

(1) His chest normally measured about 30 inches. By inhalation (Puraka) he increased the chest to 44 inches and by exhalation (Rechaka) he decreased it from 30 to 16 inches. The total variation in his chest measurement was 28 inches.

(2) He could stop his pulse absolutely and breath also for some minutes. He brought all his Vital force into his fists and challenged anybody to open them. None of us could open them yet he did not look very strong. His spiritual powers have no comparison with the strength of the material body. It is Yogabal. Read Sir John Woodroffe's 'Word as Mind. Mind as Power'.

(3) All on a sudden he asked the audience "What smell is that? Are you getting any smell of chandan? Instantly the fragrance of chandan began to pour forth from his body. People at a distance of twenty yards around him could recognise and exclaim that the smell of chandan was pervading the whole atmosphere. It was there for nearly five minutes and disappeared at his will.

(4) A Yogi, quite a young man aged about 28 performed Vajroli in the immediate presence of the President of the All India Ayurvedic Conference, Lahore. He sucked through the urethra into the bladder 40 tolas of mercury without any catheter or tube. He sounded a bugle by sucking air into his bladder just one does through the mouth or a nostril, the sound of the bugle was heard at the end of the hall.

There will be no end if I begin to describe the Siddhis of Yogis. They can stop wild animals by a mere look. According to the Yoga Sastras one may disappear bodily or enter into another body. Refer Patanjali Yoga Sutra 3, 39.

While the Yoga Sutras teach that powers that are indirectly acquired by the Yogi should be neglected, the ordinary man values them greatly and for that reason also he hardly succeeds in acquiring these powers.

CONCLUSION

The fundamental facts necessary for achieving success in spiritual culture are —

(1) *Sadda*—faith in the efficacy of Concentration.

(2) *Veerya*—progressively increased effort or energy arising out of that belief.

(3) *Smriti*—capacity to call up the desired object before the mind repeatedly by the use of that energy,

(4) *Samadhi*—Concentration of the mind on a single object with a view to stopping all dispersiveness and lastly,

(5) *Prajna*—Insight into the nature of things by concentration. Sutra 1. 20.

To these five, we must add (Adhyasa practice) and Vairagya (Dispassion or detachment).

Aayurveda recognises the value of this great science of Yoga and expects the physician to use these spiritual powers, in the diagnosis and treatment of diseases. Refer, Charaka sarira Cha. I. V. 136-142. Ashtaiswaryas or the 8 supernormal powers are described here. The relation of mind to pain was discussed.

“Jnana buddhi pradipena yo navisati tatvavit

Aaturasyaantaraatraa-atmanam na sa roga-ansehikitsati”

(Cha. Vi—IV)

i.e., A learned physician who fails to enter the inner soul of the patient with the aid of the brilliant lamp of knowledge and understanding can never (really) treat diseases.

(III)

YOGA PSYCHOLOGY

YOGA Psychology—Triple barricade of matter—*chittavruthi* (Fluctuations of minds)—*Vasanas* (impressions of previous lives)—Modifications of mind classified—*Vairagya* (detachment) and *Abhyasa* (Practice)—*Savitarka Samadhi* (Reflective Meditation)—*Saananda Samadhi*—*Saasmita Samadhi*—*Asan*—*Pragdnatha Samadhi*—*Antharayas* (Obstacles to *Samadhi*)—*Yama*, *Niyama*—*Aasana*—*Praanayaama*—*Fundamental Traits*.)

Q. 25. The Yoga System is the natural complement of practical discipline to achieve the Saankhya ideal of *Kaivalya*”
comment. (Bombay 1959, Karnatak 1965)

Or

Bring out the nature of the various levels of mental life as expounded by Yoga Philosophy. (Raj 1955)

Or

What is the aim of Yoga and how this aim is realised?
(B.A. 1960, Lucknow)

Ans. The Yoga system professes to free the soul from the

material bondage by laying down a progressive scheme of self-realization. The main objective of Yoga Psychology is to lay bare the process of thinking in its ethical aspect of progress towards or away from that self-illumination which is identical with salvation; incidentally, it has to discuss the difficulties and dangers that beset the path of the aspirant after liberation at different stages of progress. The means it suggests to achieve this summum bonum—Moksha of the spirit is to turn the material impediments themselves into weapons of attack so that Nature ultimately retires from the field of battle. By concentration on Nature's objects, they are subdued and seen through.

TRIPLE BARRICADE OF MATTER

The spirit is enclosed within a triple barricade of matter and until all the barriers fall off the soul would remain in bondage to matter.

1. The physical body supplies the gross vestment of spirit, and material comforts often pass for spiritual blessings. This was the basis of the Charvaka philosophy where the soul and the body were identified and the existence of a disembodied soul (or even a purely spiritual soul) was denied.

2. Then there is the belt of the external sense organs. As contrasted with the organic sensations mediated by the gross body, these bring reports of external objects and fascinate the soul by the beauties of diversified Nature. The reaction to sensory knowledge is effected by means of the organs of action, and this brings in more knowledge of the external world and more material pleasures.

3. Then there is the group of internal principles (antahkarana)—mind (manas), ego (ahamkara) and intelligence (buddhi)—which forms the last and the most insidious chain of bondage round the soul.

Thus the Yoga philosophy reiterates the main Upanishadic conclusion that the soul must not be identified either with the body or with the senses or with the mind or even with the ego and the intelligence principle, (Buddhi) and that one must penetrate into the inner spiritual core after ripping open the "Sheaths" (kosas) of materiality.

CHITTAVRITTI—(FLUCTUATIONS OF MIND)

The starting point of the enquiry is constituted by an investigation into the nature of phenomenal consciousness, which is an unceasing flow of cognitive states, using the word, cognition' in its most extended sense to include all types of awareness, impulse and affection. This is called chittavritti, mental modifications or fluctuations of the mindstuff, the word chitta being a comprehensive designation of the collocation of the five vital airs, (Pranas) the eleven organs (Indriyas—including the mind proper) and the other conditions of knowledge like egoism (ahamkara) and intelligence (buddhi). It roughly corresponds to the western conception of consci-

ousness as a stream in which there are both apprehension of objects and appropriation by the self of the states of awareness as its own. It must be remembered that all types of beings are not capable of the same type of experience nor do two individuals of the same species agree about their mental contents. The reason for this is to be sought in the law of karma which determines what type of embodiment and experience is to be expected of any particular soul, when unaided by Yogic proficiency.

VASANAS (IMPRESSIONS OF PREVIOUS LIVES)

The chitta is not a perfectly uniform pliable stuff—it differs from individual, making the task of one easier than that of another. Past karma has set limits to its capacities, so much so that certain types of embodiment are only expiatory in character without the right and the capacity to improve one's lot by personal endeavour, just as probably other embodiments are only meant for enjoying the fruits of past karmas and are equally devoid of the capacity of improvement. All individuals do not have to begin at the same point on the onward path and the same disciplines are not necessary for all to bring about spiritual insight. The chitta again is differently equipped with instinctive cravings in different kinds of beings in accordance with the types of their embodiment. As beings have been coming and going during the whole period of their eternal life, they must have many shapes in course of transmigration and a deposit of impressions of those different lives is left in the chitta as vasanas. These vasanas become active according to embodiment, so that a human body is never prompted by bovine instincts nor a cow by human impulses. These vasanas are eternal in the sense that they are not habits, memories and dispositions acquired during the lifetime of the individual nor do they disappear, like these with the cessation of the body. The Yogin has to fight not only against visible enemies but also against individual foes, for in addition to the conscious contents of his mind, there are also native tendencies like natural introversion and extroversion, innate propensities peculiar to deposits (samskara) of past activities of this life. It is not enough, therefore, to stop the flow of conscious states alone, for latent tendencies of different kinds sprout up into overt thoughts and activities so long as they are not totally burnt up by the fire of discriminating knowledge (viveka). When, therefore, yoga is defined as chittarrittinirodha (suppression of the modifications of the mind stuff) it must be understood not only as the stoppage of presentations but also as the eradication of those potencies or latent tendencies that generate new streams of thought and new lines of action. Much of yogic direction is therefore, aimed at the uprooting of potencies that make for fresh bondage through lapse in inhibition. Hence the yogin (in Brahmanism, Buddhism and Jainism) is enjoined to consolidate conquests as well as to attack new outposts if he wishes to attain the condition of a kevalin or an arhat, the different samadhis, blumasis or gunasthanaks mark the line of advance in spirituality and woe unto him who forgets that positions attained

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with arduousness can be retained only by vigilance and effort and that to make no effort to advance is the surest way to court retreat

MODIFICATIONS OF MIND

Q. 26. Write short notes on five kinds of mental modifications (Agra 1950)

Ans. Modifications of mind are classified. Now this chitta whose modifications are to be suppressed in order to obtain insight is not homogeneous in character. There are distracted nature (kshipta), unsteady minds (vikshipta), passionate and stupid egos (mudha), attentive dispositions (ekagra) and intuitive tempers (nirudha). The perpetually restless, the occasionally steady, the infatuated, the mono-ideistic and the restricted exhaust the different types of minds and they are faced with difficulties of different types of minds in realising their true selves. All avenues of empirical or phenomenal knowledge must be closed before transcendental cognition can arise.

VAIRAAGYA (DETACHMENT), ABHYASA (PRACTICE)

The indispensable condition of all spiritual advance is the cultivation of detachment (Vairagya)—not in a spasmodic fashion but by practice in a systematic way (abhyasa). "The Yoga system advises a control of the affections as the indispensable condition of the disappearance of the phenomenal world. So long as we retain interest in any object, we are bound to notice its presence and feel the effects of that knowledge, even subliminal cravings are to be checked by suitable means to ensure perfect freedom. The process starts with a desire that the senses should not stray into the fields of their normal activity; this is the condition of the striving (yatamana). The next stage is represented by the knowledge that interest in certain objects has ceased but not in others, this is the condition of differentiation (vyatireka). The third stage is attained when interest in sense object has completely ceased, but there still lingers a residual anxiety in the mind (whence it is called one-organed, (ekendriya). Students of abnormal psychology will readily remember cases of anxietyneurosis (and anxiety hysteria) where the knowledge of the originating cause has disappeared from conscious memory and yet the effect appears in the form of anxiety. It is only when this stage is crossed and the state of detachment from seen and unseen delectation arises that the condition known as control (vasikara), which is the highest form of lower detachment (aparavairagya), may be said to have been attained. Beyond this stage is paravairagya, highest detachment, in which complete indifference even to the elements of nature (gunas) is reached because of self knowledge, and this discriminative knowledge becomes the cause of salvation only when it is never disturbed or broken relation (aviplatva) by a return of the consciousness of the subject object.

Side by side with the control of the emotional aspect of mental life there goes on a transcendence of crude cognitions on a progressive

fashion Every phenomenal cognition implies three factors, namely the knower (grahitri), the process of knowledge (grahana) and the object to be known (grahya)—a trinity which noumenal knowledge wholly transcends The chitta or mind stuff has a tendency to identify itself with the object which it cognises when its fluctuations are weakened ; if its activities were absolute in character, then there would be no possibility either of improvement or of final liberation Hence the importance of fixing the mind stuff upon the right object, for, what a mind thinks it tends to become

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SAVITARKA SAMADHI (CONTEMPLATIVE MEDITATION)

Q 27 Describe the nature and forms of Samadhi and the necessary discipline for attaining it, according to Yoga.
(Poona 1959)

Or

Write short notes on forms of Samadhis.

Ans It has already been remarked that the path to liberation lies through the fields of nature herself—that soul uses the phenomena of Nature themselves to conquer her finally The process of conquest consists in the different kinds of knowledge in the chitta corresponding to the different kinds of Nature's manifestations Thus the ordinary mind is filled with contemplations of the grosser aspects of Nature—the products of the mahabhutas which Prakriti evolves last Using a word which is common with Buddhism but not entering into such niceties of distinction as Buddhism does regarding the different kinds of intellection (kano, chitta, vedna, vijnana, samjñā, etc.), the Yoga calls this stage of knowledge savitarka, samādhi—here the mind synthesizes its impressions and ideas into the percept of a gross object like a cow or a jar and keeps itself fixed thereon In this stage all the elements of perceptual knowledge, namely the sound (Sabda) or the name (the meaning) (artha) conveyed to the mind and the actual object (vastu) are all rolled up together so that the experience is as much as a physical fact The duality of subject and object is, in its full significance, present in this cognition and the mind does not rise here above the relativity which all concrete knowledge implies, the knowledge of one object being dependent upon a contrast with that of others Now this gross cognition can be superseded either in respect of the objective content or that of the elements involved Thus when the three elements of sound (in the case of auditory cognition), meaning and object intended are reduced to the last, i.e., when the mind understands the nature of objects in direct fashion without the help of words or psychical doubles, we reach the stage of nirvitarka (indeterminate Samadhi) Words often tend to conceal the real nature of an object and also to produce the illusion of a sensible content (as in the case of negative word) when the mental state called vikalpa follows It is necessary to raise above the complication of knowledge by verbal and meaning factors and to get a direct un verbalized knowledge of things, such as is professed by babes and deaf mutes, when

this is accomplished the savitarka stage is superseded by the nirvitarka stage and knowledge about things is transcended in a direct acquaintance with them

But the yogin must go beyond the stage of gross contact altogether and try to grasp the subtle elements of Nature (tanmatras) in their true essence

SAVICHARA SAMADHI (REFLECTIVE MEDITATION)

The two stages here are respectively called Savichara and Nirvichara, reflective and super reflective in contrast with Savitarka and nirvitarka contemplative (or deliberative) and super contemplative, because while the latter types deal with objects whose existence is a matter of ordinary experience the former type deals with objects whose existence can only be indirectly proved so far as ordinary minds are concerned. It is claimed however that the yogins are liable to know even these subtle things directly after they have acquired certain powers by the practice of meditation

In savichara samadhi the yogin acquires the power of knowing such subtle things as atoms, space, time, air pranamanas by direct experience

The obstacles that prevent the grasp of subtle and supersensible things in the case of ordinary men do not operate in the case of the yogins

To a yogin both the gross and subtle are matters of direct knowledge, although to the ordinary individual the one is sensed and the other inferred. In the nirvichara stage the yogin gains a direct non conceptual non verbalized knowledge of these subtle things

SAANANDA SAMADHI

But even this stage is transcended when the yogin passes on to the saananda stage. In saananda samadhi as Vachaspati Misra holds there is an identification with the *grahana* or means of knowledge just as in savitarka and savichara samadhi there is an identification with the *grahya* or objects of knowledge

SAASMITA SAMADHI

But the yogin can go further. He may transcend both the object and the process of thought and fix his attention on the consciousness of self itself. We have already seen that this self consciousness is only phenomenal for here there is a reflection of the Purusha in the Janus—like buddhi whereby an illusory self sense is generated in the first evolute of Prakriti namely, buddhi or mahat. Nature is so transparent in buddhi, owing to the preponderance of the element of sattva that the self has great difficulty in dissociating itself from the consciousness of self the I from the 'me'. The transcendental self from the phenomenal ego. Buddhi and ahamkara are the two principles which closely operate together in producing individual

centres of cognition, affection and conation and although they require the help of the sense-organs to come into contact with the external world, they are sufficient by themselves to generate, or at least to conserve, a sense of private ownership of ideas and actions. Buddhi, like the nous in Plotinus supplies the principle of intelligibility to Prakriti which, like the One or Being of Plotinus, would remain unmanifested (avyakta) without its aid. But intelligibility in general becomes particularized through ahamkara or ego-making principle, which canalizes intelligibility into individual channels and lays the foundation of personal ownership.

In the samadhi the self concentrates on the sense of personal cognition and effort, to transcend that stage also. 1. It discovers that the sense of personal identity is also phenomenal and depends upon the comprehension of Prakriti and Purusha—the former supplying buddhi and chamatkara that medium in which alone Purusha could produce an image of itself and a sense of personal identity. But this is the stage hardest to overcome, for here, the identity with the real self is so close that most people stop here, thinking that the final stage has been attained.

As a matter of fact, the Yogasutra refers to two classes of beings the videhalinas and the prakritilinas—both belonging to the bhava-pratyaya class or the class of beings who are born without organic encumbrances like our own, (gods etc.) and possessing a natural capacity to know themselves if they would shake off the little ignorance that keeps them from salvation. 2. The yogin is an upayapratyaya or one who has acquired his discriminative knowledge by adopting proper means; 3. but he is not in any way inferior to the above two classes of beings, for he can win his salvation by going beyond the stages of saananda and saasmita samadhis in which these classes are held fast.

It is not enough to renounce the world or practise austerities—the yogin must gain complete insight into the distinction between his self and the phenomena of the physical world and thereby win his freedom.

ASAMPRAJNATA SAMAADHI

(Meditation without Form)

We now pass on to Asamprajnata Samadhi or concentration where the object has become reduced to mere disposition (samskara) and where, therefore, knowledge involving the duality of subject and object has ceased.

A DEAD MAN AND A YOGI COMPARED

The distinction between a dead man and a man who has entered in samadhi, on the cessation of perception, and sensation, is that in the latter bodily karma, vocal karma and mental karma cease and become quieted, but vitality does not depart. The natural heat does not

subside and the senses do not break up in the former case

(The Yogi's power of adaptation (*i.e.*) the continuous adjustment of internal relations to external relations, is extraordinary. There is a greater conservation of energy in the Yogi. This is the result, not of unconsciousness, but it is due to his super consciousness, rather to an extra care taken by the Yogi in his Samadhi state

The Yogi is in fact a higher being. Ordinary man is comparatively more primitive, just as a quadruped is more primitive when compared to man and the Amoeba is more primitive than the quadruped. The development of heat-regulating and other mechanisms is superhuman in the Yogi. The body temperature and other adjustments to environment are maintained at his will. He can bring back his consciousness at a definite time (Samkalpa Mitra), which shows that there is some sort of consciousness throughout

OBSTACLES TO SAMADHI

Q. 28 Write short notes on mental distractions given in Yogasutras

Ans The obstacles to concentration were classified under different heads—

(1) Vyadhi—Sickness

It was laid down that all the constituents of the body, the secretions and the sense organs were to be kept in proper order before yoga could be satisfactorily practised. In later Yoga works, like the Hatha yogapradipika, it was mentioned in fact that yoga itself kept the body in a healthy condition. Various indications about the progress of the mind towards yoga were found in the proper functioning of the different systems of the body. In the Hathayoga minute prescriptions about ridding the body of all impurities were laid down, and the results attained were heightened sensibility, increased control over the activities of the body (including levitation, immersion in solids, walking over fluids, etc.) and even the power of voluntary death. Continence and restraint of various kinds were as much in the interest of the body as of the mind and were accordingly prescribed. Over-indulgence and improper diet were tabooed for the same reason and fasting and austerities, in so far as they did not endanger life, were recommended. When yoga is established the powers of clairvoyance, clairaudience, etc. are obtained, and also the knowledge of past, distant and future things. In one word the absence of bodily infirmity would include the disappearance of all those impediments that limit the operations of the mind in time and space on account of bodily defects, diseases and decays. Concentration cannot thrive when the body refuses to act as a pliant tool in the hands of the yogin's mind and sets up organic disturbances. How, for instance, is a yogin to assume a fixed seat or posture when he is in a delirious condition?

(2) Aalsaya :—Listlessness, idleness, or lassitude ; (3) Styana—langour.

Closely related to infirmity is the heaviness of the body due to the preponderance of phlegm, or of the mind-stuff on account of the preponderance of the tamas element. When the mind is unwilling to stir, then it is a case of idleness ; but when it is unable to stir, then it is a case of langour (styana). 3. So it is not enough to possess the capacity of concentration—one must actually will to exercise that capacity. A yogin may fail for lack of drive just as he may fail for lack of energy.

(4) Samsaya—Doubt ; (5) Pramada—heedlessness.

It is not enough to possess the will and the energy to achieve concentration ; one must also hold fast to a single object and persevere in the attempt to grasp it completely. The lack of definiteness gives us doubt (samsaya), where the mind is assailed with alternative thoughts and the necessary faith in the sole efficacy of the ideal is absent.

Headlessness (pramada) is lack of reflection upon the means of attaining concentration ; here there is no doubt about the object of knowledge, but steps are not taken to bring about the concentration by the adoption of appropriate means.

FAILURE AND INSTABILITY IN ATTENTION

It was found, however, that in spite of their willingness and application some could not attain a particular level of concentration. These could not make any progress in their spiritual quest. It is possibly due to congenital impediments or subconscious opposition. In its comprehensive scheme the Yoga system repeatedly draws attention to the necessity of taking the residues of our past thoughts and actions in to consideration and we may very well suppose that the past takes its vengeance on the present by obstructing progress.

It may so happen, however, that a position is won with effort, but very soon it is lost again. It is not enough to secure an advance—it is necessary to retain it also. In spiritual matters, not to advance is to recede ; and so effort is necessary to go beyond them. The tendency to slide back to an inferior position, which does not require much effort to retain it, is a danger which always besets the path of the spiritual aspirant. Hence continual effort is needed to keep up one's attainments in the spiritual domain. A yogin should never be satisfied with anything less than total suppression of the modifications of the mindstuff, or even the intermediate stages attained would slip out of his grasp.

(6) Avirati—Worldiness, (7) Bhranti Darsana—Erroneous perception.

One of the gravest impediments is moral defect in the shape of

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One of the gravest impediments is moral defect in the shape of

greed or addiction to objects of sense. If the purpose of yoga is to draw the mind away from thoughts and impulses leading to the recognition of the material world in the interest of the spirit, it is obvious that excessive fondness for the world of sensibility would obstruct the effort to detach one-self from empirical thinking. The yogin must therefore cultivate not only a habit of thought but also a habit of action conducive to the attainment of the maximum spiritual height. He must control his feelings as well as his thoughts and actions. So long as the desire to enjoy persists, no amount of intellectual effort to fix the mind on higher things would succeed, and as *vairagya* or dispassion will not thrive under such a condition of worldly attachment, the suppression of the mental states would not be brought about.

(8) *Alabdha Bhūmikatvam*—Failure to attain concentration

(9) *Anavasthitatvam*—Inability to keep it when attained

Hence the root-cause of all distraction must be eradicated by cultivating true knowledge and abolishing all false or illusory knowledge. Without an adequate knowledge of the principle of reality and the distinction between self and not-self all effort to get rid of mental fluctuations would be futile. Hence we come back to the old position that at the root of all distraction stands man's imperfect knowledge and so the removal of distraction and the removal of ignorance are one and the same problem. Many have failed to obtain salvation because they mistook the acquisition of certain powers or the appearance of certain mental conditions as the attainment of *samādhi*. Many have also been tempted to deviate from the main purpose of attaining isolation by their quest of magical powers (*vibhūties*), and many have transferred their attention from the end to the means, as when they perfected the technique of bodily control, e.g. *hathayogins* of later times, but desisted from the attempt to know themselves. The *Yoga Sūtra* warns the learner to beware of these pitfalls and to forge ahead with the proper objective without being distracted by irrelevant considerations.

In addition to the nine distractions mentioned above namely, (1) *Vyādhi*—sickness, (2) *Aalasya*—listlessness, (3) *Stiyana*—lingour, (4) *Samsaya*—doubt, (5) *Pramada*—heedlessness, (6) *Avirati*—worldliness, (7) *Bhṛanti*, *Darāsana*—erroneous perception, (8) *Alabdha Bhūmikatvam*—failure to attain a particular stage of concentration and (9) *Anavasthitatvam*—inability to keep it when attained, the *Yogasūtra* refers to certain other obstacles to concentration. These are (a) pain proceeding from the mind itself, from the external world and from the gods, (b) despondency owing to the non fulfilment of desires (the passions being included within pain), (c) unsteadiness of the body, and (d) breathing (inspiration and expiration). They accompany the distractions proper and disappear when the mind-stuff is concentrated.

Now each kind of distraction is to be met with an antidote of its own. If bodily infirmity, unsteadiness of the limbs and breathing

upset the mind and render concentration difficult or impossible, these must be controlled and eradicated. For instance, cleanliness (Saucha) of the body, as of the mind, is necessary for concentration

YOGANGAS

(Helps to Yoga)

Q 29 Write short notes on Yogangas

Or

Write a critical note on the eight fold path of Yoga as a method of liberation

(Bombay 1961, 1959, Raj 1958, 1955 Mysore 1962, Baroda 1963, Gujrat 1964, Karnatak 1964, 1965 Gorakhpur 1962, Jodhpur 1965)

Ans There are eight methods of discipline which help the Yogi in his practice. They are called Yogangas

They are yama or 'self restraint', 'niyama' or 'observance', asana or 'posture', 'pranayama' or 'regulation of breath', 'pratyahara' or 'withdrawal' of the senses, dharana or 'steadying the mind', dhyana or 'contemplation' and samadhi or 'meditative trance'. The aim of this discipline is to assist man in the ascent from the narrow view congenital to him to the larger vision which brings freedom with it. A characteristic feature of it is the gradation in the training which it prescribes. It recognises different levels of fitness in the disciples and regulates the training accordingly. It does not aim at extirpating evil propensities all at once. Another noteworthy feature of the same is that it is based upon the psychologically sound principle that vice is not overcome by attempting to repress it directly, but by sedulously practising the contrary virtue which will eventually supplant it. This eight fold discipline may be divided into two stages

YAMA

(1) The first concerned with the right direction of the will and represents the attainment of the good as distinguished from the true. The need for charity and humility in our dealings with others is emphasized. The discipline in the present stage is devised to develop this unselfish side in men's character. More particularly, it relates to the acquirement of virtues comprised in the first two angas of yogic discipline, namely yama and niyama. The former is negative and consists of non injury (ahimsa), truth-speaking (satya) abstention, from stealing or misappropriation of other's property (asteya) celibacy (brahmacharya) and disowning of possession (aparigraha)

NIYAMA

The latter is positive and includes purity (saucha), contentment (santosha) right aspiration (tapa) study (svadhyaya) and devotion to God (Ishwarapranidhana)

These together may be described as the ten commandments of

the Saankhya-Yoga It is on this pre eminently moral foundation that any spiritual training should rest, if it is to be fruitful and not on the mere cultivation of the intellect Without such a foundation, there is no possibility of salvation, and he who lays that foundation firmly even though he may stop short at that, may be taken to have achieved much The keyword to this discipline however is impersonality (Vairagya)

Thoughts of injury, deceit, unlawful gain sex and greed lose the soul from object to object and keep up the stream of thought and activity It is very necessary for the yogin to control these wild propensities of the mind by cultivating the above mentioned habits of non injury (ahimsa) truthfulness (satya) non stealing (asteya) continence (brahmacharya) and non-acceptance of gift (aparigraha) and also contentment (Santosh)

So long as mental control does not include these in their widest denotation, the mind is sure to go after things of the world and to pile up the fruits of unholy action Hence the sage must cultivate the habit of putting himself in the position of his intended victims and in this way get rid of unsocial, perverse and immoral thoughts As an example we are told to rejoice at the happiness of others, maitri, to pity those in distress (karuna), to take delight at the virtuous deeds of our fellowmen (mudita) and to practise indifference towards the vicious (upeksha) it is only thus that one can get rid of jealousy at the material and spiritual advancement of others' hatred and anger towards sinners and indifference towards the poor The main object of all mental discipline is to uproot all dispositions that have a tendency to sprout into overt thoughts and aspirations If we could establish a sufficient amount of disposition towards restriction of mental states the mass of disposition towards emergence of states tends to dissolve and the mental states become gradually restrained with the development of the power of restriction But the Yogasutra takes care to point out that a good disposition is as bad as a bad disposition in so far as the ultimate object of Yoga is concerned, for dispositions form a kind of residual mental existence altogether When presentations and dispositions lose their difference, when the past, the present and the future are not distinguished, when the intensity of mental states does not vary and qualitative changes disappear altogether from consciousness, then and then only can the Yogin be said to have almost attained his object Singleness of intent (ekagrata) is the nearest approximation to this condition and so the cultivation of a disposition of monism is essential for the destruction of that tendency towards dispersiveness which makes for mental flow and spiritual bondage

ASANAS

Then again the yogin must learn to control his limbs—he must try to sit straight like the trunk of a tree (sthana) with the spine, the neck and the head in one line, and assume certain postures (asanas) that are favourable to concentration For the same reason it could

not recommend the practice of the eighty-four asans of Hathayoga, for many of these would have contravened the Yoga ideals of asanas as steady and easy in character. Nevertheless the Vyasabhasliya mentions a few, showing that many of the forms were well known and modelled on the postures of different types of animals

MUDRAS AND NYASA

The Yoga Sutra knows nothing of the later prescriptions about mudra (pose of fingers, hands or body) and nyasa (touching the various parts of the body) which came in the wake of Tantricism and theism. The nyasa in which the different muscles of the body are brought into exercise by rotation looks almost like a physical drill; but the idea that the whole body becomes suffused with divine energy and the devotee becomes one with his god saves it from degeneration into a mere physical exercise and invests it with a deep spiritual significance. The mudras, however cannot be so easily spiritualized and were probably magical symbols in their original form and were later on invested with esoteric meaning. The Yoga Sutra which believed in immobility could not consistently advocate the use of these modes of moving the body lest they should disturb the attention.

PRANAYAMA

The Yoga Sutra, however recommends the practice of controlled breathing (pranayama) with the ultimate object of suspending it for as long a period as possible. The breathing both in and out, should be over as small an area as possible, its number should be diminished, and its duration should be expanded. In this way the body will breathe as few a number of times as possible and in a gradually shallow manner till it is able to hold the breath for a fairly long period with any risk of asphyxiation. That the autonomic system could be controlled through the slender connection with the nervous system was a great discovery of the Yoga system and it still retains its title to the sole possession of the technique to bring that about. The Tantrika system developed at the same time a method of controlling the different plexuses (shatchakra) and indulged in physiological speculations suited to the purpose, but the Yogasutra limited itself almost entirely to the practice of breathing and laid down the suspension of breath as the objective of all spiritual aspirants. The idea that controlled breathing cleanses the system and that the elements of the body are thereby rid of all impurities (bhutasuddhi) came later. Originally breath was controlled because it disturbed the attention and because the control of breath not only made the mind attentive but also scoured away the karma that veiled discriminative knowledge. Still even in the Yogasutra an exaggerated importance given to breath control for purposes of concentration and ultimate salvation is noticeable. This may be reminiscent of the Upanishadic view that man is continually offering sacrifices to the gods through breathing (called Prataṛdāna sacrifices after King Prataṛdāna who taught this doctrine).

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3 and that all the scriptures were breathed out by the Absolute Being

In fact, in later literature we are told that when inhaling a man takes the sound *sah* and when exhaling he emits the sound *ham* and in this way he is unwittingly repeating the formula (*ajapa japā*), that the *jivatman* is identical with the *Paramatman* (so *ham* *He*, I am) without intermission. That the regulation of breath had a therapeutic effect on the bodily system and increased the beauty and longevity of the persons practising it was not the primary motive of *pranayama* in the *Yogasutra*. Although perfection of body (*kriyasam-pad*), including beauty, grace, power and compactness of the thunderbolt) was regarded there also, as a supernormal power (*vibhuti*) acquired by the *yogi* in the course of his progress towards concentration.

It is interesting to note that austerities (*tapas*) play a very small part in the *Yogasutra*, although they are regarded as a form of *Yoga* (*kriyayoga*) and form one of the five observances (*niyama*). This is an index of the attitude towards modification of the flesh practised much more widely at an earlier time. Similarly, the Vedic sacrifice (*yajna*) practically disappears as a mode of spiritual progress, although the *Bhagvad Gita* admitted its utility even when it depreciated its value. It is likely that the *Yoga* shared with the *Sankhya* an abhorrence of sacrificial cruelty and readily adopted the Buddhist and Jain prescription of non injury (*ahimsa*) as the cardinal tenet of spiritual emancipation. Besides after castigating bodily movement as an impediment to concentration, it could not logically back the Vedic mode of attaining liberation, for, sacrifices involved a lot of manipulation and movement. On the other hand, the *Upanishadic* formula of 'om' as the mystic syllable par excellence proved attractive because its monotonous repetition had the effect of bringing about concentration if not stoppage, of thought so it was made the subject of meditation and was also regarded as the most natural expression for the *Isvara*. The *Yogasutra* discovered that the most intimate nature of the attentive process was the control of the body and that attention was more a function than a producer of bodily adjustment.

PRATYAHARA

But mere bodily control is not enough to bring about the cessation of the mental process. The senses are assailing the soul through the operations of the *buddhi*, and unless the mind withdraws from the senses or unless the senses are otherwise rendered inoperative the disturbance to the soul will continue. Hence the practice of withdrawal (*pratyahara*) of the senses must be resorted to. The *Yoga* system does not recommend the plucking out of any sense if that were possible, nor does it advise mutilation of any organ or action, for unless the thoughts are controlled, the mere disappearance of any sense organ will not smooth the path to salvation. When the organs of sense cease to connect themselves with their proper objects they imitate the mind stuff itself which is not in direct

contact with the objects and is naturally undifferentiated in respect of its contents. There was some difference of opinion, it seems about the exact meaning of the term 'mastery of the organs' but all agreed that complete mastery was synonymous with singleness of intent followed by loss of interest in objects of sense, whether this itself was or was not followed by the disappearance of the panorama of the external world. In fact, insight and detachment are synonymous so far as objects of sense are concerned, and the whole yogic prescription can be put in the formula 'Contemplate, concentrate and conquer.' In the second and third books of the Yogasutra we are told of the various powers (vibhūti) that are acquired by concentrating on this or that object. While to the novice these powers prove intoxicating and he revels in their practice, the adept is advised to treat them as mere signs of the development of the spirit and to pass on to the stage of conquest of the organs of sense. It is not enough to know the things of the world in all space and time or to acquire various perfections (siddhis) that enable one to dominate the objects as one pleases. It is necessary to transcend that stage altogether and to realize the essential non-spiritual character of the world of matter. This is achieved by loss of interest in worldly things consequent on the mastery of the senses. The mutability of mind is most dependent on the presentation, and restriction of these is the first step towards realizing the cessation of mental states. Representations depend on presentations and presentations depend upon the interests of life. Ultimately, therefore, knowledge becomes amoral problem, for people, know, in order to act in the world, for purposes of self-aggrandizement and enjoyment.

VAIRAGYA

How then is interest in the world to be abated? It is by concentrating on the abominable aspect of the attractive thing of the world. Here, for instance, is the specimen from Buddhism about the type of thought that one ought to indulge in if one wishes to avoid being attracted by physical beauty :

'For, as the body when dead is repulsive, so is it also when alive ; but on account of the concealment afforded by an adventitious adornment its repulsiveness escapes notice. The body is in a collection of over three hundred bones, and is framed into a whole by means of one hundred and eighty joints. It is held together by nine hundred tendons, and over-laid by nine hundred muscles, and has an outside envelope of moist cuticle covered by an epidermis full of pores, through which there is an incessant oozing and trickling, as if from a kettle of fat. It is a prey to vermin, the seat of disease, and subject to all manner of miseries. Through its nine apertures it is always discharging matter like a ripe boil. Matter is secreted from the two eyes, wax from the ears, snot from the nostrils, and from the mouth issue food, phlegm, and from the two lower orifices of the body faeces and urine, while from the ninety nine thousand pores of

the skin an unclean sweat exudes, attracting black flies and other insects

"Accordingly, it is on account of the concealment afforded by this adventitious adornment that people fail to recognize the essential repulsiveness of their bodies and that men find pleasure in woman, and women in men. In reality, however there is not the smallest just reason for being pleased. A proof of this is the fact that when any part of the body becomes detached as for instance the hair of the body, nails, teeth phlegm snot, faeces or urine people are unwilling so much as to touch it, and are distressed at, ashamed of and loathe it. But in respect of what remains though that is likewise repulsive, yet men are so wrapped in blindness and infatuated by a passionate fondness for their own selves that they believe it to be something desirable, lovely, lasting, pleasant and an ego."

Here is the same theme treated in earlier literature

Just as if, O priests, there were a double mouthed vessel full of various sorts of grain to wit, sali rice, common paddy, beans, pulse, sesame and husked rice and some intelligent man were to open it and consider its contents saying 'This is sali rice, this is common paddy, these are beans, this is sesame, this is husked rice' in exactly the same way, O priests a priest considers this body upwards from the soles of the feet and downwards from the crown of the head, enclosed by skin and full of manner of uncleanness, saying "There is in this body hair of the head, hair of the body, nails, teeth, skin, flesh, sinew, bone marrow of the bones, heart, liver, pleura, spleen, intestines, mesentery stomach, faeces, bile, phlegm pus, blood, sweat, fat, tears, lymph, saliva snot, synovial fluid and urine,

Let us continue the theme a bit more in order to show the final attitude towards the things of sense

"Just as a man might have a wife beloved, delightful, and charming from whom he could not bear to be separated for a moment and on whom he excessively depended. If he then were to see that woman standing or sitting in company with another man, talking and joking with him, he would be angry and displeased and experience bitter grief. But if subsequently he were to discover that she had been guilty of a fault, he would lose all desire for her and let her go, and no longer look on her as 'mine'. From that time on, whenever he might see her engaged with any one else, he would not be angry or grieved but simply indifferent and neutral. In exactly the same way the ascetic by grasping the constituents of being with the reflective insight becomes desirous of being released from them and perceiving 'none of them worthy of being deemed 'I' or 'mine' he abandons all fear and joy in regard to them and becomes indifferent and neutral. When he has learnt and perceived this, his mind draws in, contracts, and shrinks away from the three modes of existence, the four species of being, the five destinies in rebirth, the seven stages of consciousness, the nine grades of being and does not spread out, and only indifference or disgust abides

Once it is recognised that the soul is different from matter in all its forms, unconscious and pseudo psychical, there will be no indication to attend to the objects of Nature or indulge in any kind of thinking, feeling or action. The soul is above all opposite modes of awareness (dvandvata) and relativity of subject and object. It is non-modifiable (aparinamin) and in it thinking and being coincide.

FUNDAMENTAL TRAITS

The object of Yoga Psychology is to teach the way to self-knowledge and to this everything else—including devotion to God—is subsidiary.

The Yoga system of achieving salvation is a bold man's creed, and although there is the strict reference in this system, the ultimate effect of all process of thinking does not differ very much from that in Buddhism and Jainism where the theistic implication is absent. The gods figure as colourless in this system as in the heterodox schools and they are inferior to the sage in all these schools of thought. The Yoga system like Buddhism insists on certain fundamental traits for achieving success in spiritual culture. These are *śraddha* faith in the efficacy of concentration, *virya* increased effort of energy arising out of that belief, *smṛti* mindfulness or capacity to call up the desired object before the mind repeatedly by that energy, *śamādhi*, concentration of the mind on a single object with a view to stopping all dispersiveness, and lastly, *prajñā*, insight into the nature of things by concentration. They are not processes, but faculties which the individual must possess in order to obtain discriminative knowledge.

Within the Saankhya, framework' the Yoga introduced the theism of orthodoxy on the one hand and the psychological analysis of the heterodox systems, specially Buddhism, on the other.

(I V)

YOGA PSYCHOLOGY

(Modern Science)

(Yoga psychology and modern sciences—The Theory of Causation—The Trigunas (The Ultimate Reals)—Theory of Parallelism—Theory of Neutral Pluralism—Self Determination and other Determinations—Space and Time—Mental constitution (Vikalpa)—Material and Extraneous Causes—Nine kinds of Causes, Force a Behaviour—Structure of Atoms—Catalytic Agent, a Co-existent cause, Inorganic Organizations—The Living and the non living—Reaction to Environment—Biological and Physico-Chemical Events—Spontaneous Origin of Living matter—Individuality (Ahankāra)—Whole Expression—Independent Sphere of Life—Independent Sphere of mind—Ultimate Nature of Mental Phenomena—Mental and Bio-chemical Phenomena—Consciousness—Result of Modification of Trigunas—Concept of Prakṛti both Physical and Mental)

Q. 30 Write a short note on the theory of Causation ?

Or

Discuss fully the Saankhya theory of Causation

(Agra 1962)

Ans. Patanjali defined yoga as the partial and complete or temporary and permanent arrest or cessation of mental states. The theory that mental states can be arrested by our efforts is an extremely original one and until now we know of no country other than India, where such a possibility was ever conceived. Dr. Sigmund Freud has expressed great surprise, that such a thing should be conceived possible but he admits that this experiment had always been made and that therefore it would be hazardous to deny its possibility. In India the yoga has always been practised from the earliest dawn of her civilization and carries with it the testimony of many decades and centuries.

Underlying the possibility of the fact of yoga, there is a concept of mind and a theory of psychology. In spite of many differences in the attempts at the exposition of this psychology among the different thinkers of the school of Patanjali, there is a general agreement regarding the main position of the Yoga psychology.

THE THEORY OF CAUSATION

This theory is based upon a metaphysical Theory of Causation namely, that like causes produce like effects. A cause is regarded as a potential effect. Even before the causal operation, the effects exist in identity with the cause. The function of the causal operation is not to produce anything new, but to actualize the cause as the effect or to exhibit manifestly in the effect what was already contained in the cause.

There can thus be no interaction between unlikes, for in that case the interaction would have to be supposed to bring into being effects which were not contained in either of the two causal elements or in the interaction itself. Again, if interaction is supposed to be an extraneous relation, then being a relation it would be outside the causal entities and whatever is outside the causal entities would be incapable of entering into them, so the relations will have to be conceived as having no relation at their two ends and this would baffle the very nature of relations. Thus relations cannot, have any separate existence from the related. It is the different aspects and manifestations of the related that are interpreted as relation. Relations are thus certain constructions that are made by us by which the related are held apart and connected in a certain manner which is called relation. This analytical-synthetic function of the mind which manifests the mere related, and all relations states of the mind are technically *vikalpa*. Since the concept of relations is abolished the problem of the relation of substance (*Dravya*), attributes (*Gunas*) and motion (*Karma*) does not also arise.

Attributes (the Gunas) are but modes of the substance and substance is also a mode of the attributes

THE TRIGUNAS

Q 31 Describe the nature and functions of the three gunas in the Saankhya Philosophy

(Bombay 1958, Barauda 1959, Bihar 1965)

Or

Write a short note on Trigunas

Ans The distinction of substances and attributes (Gunas) and their mutual relation of inherence are due to the constructive function of the mind, the vikalpa. They are one and the same. The apparent difference is only due to the different types of constructive emphasis of the mind. Now the whole universe, physical or mental, is a field of interactional relations. But if there are no extraneous interactions and no extraneous relations, it must be composed of a Neutral Stuff which is neither material nor mental. This Neutral Stuff cannot obviously be of a homogeneous nature, for in that case the diversity of the phenomenal effects cannot be explained. It is therefore supposed that this Neutral stuff is composed of an infinite number they may be broadly subdivided into three classes as sattva, rajas and tamas. Only some typical class characters of these Reals (Gunas) can be mentioned and these innumerable characteristics exist only from the point of view of our phenomenal consciousness. As they hold within themselves the whole universe and all its characteristics in a potential form, it is impossible to determine the noumenal nature of these Reals (Gunas). It is also wrong to call them either substantive entities or qualities or characters, for, these distinctions are unreal. They have their value only to the constructive functions of a phenomenal mind. The only safe course, therefore, is to call this Ultimate Stuff Neutral Entities or Neutral Reals, whatever this may signify. It is said that the noumenal character or nature of these original entities called gunas is unspeakable and undefinable. What appears as their characteristics in the phenomenal mind and the phenomenal conditions, it is from these Neutral Reals that the mental and physical spheres have diverse kinds of aggregation and directed by a tendency, inherent in them, which we may regard as teleological in the sense that it operates in such a manner that the universe is evolutions, and consequently towards the evolution of man and the shaping of his ultimate physical intellectual, moral and spiritual destinies. That there is such a teleology (the science of cause) is not a matter of apriori belief or any deduction from any such belief, but is an inductive truth based on observation, experience and the testimony of the wise men of the past.

THE THEORY OF PARALLELISM

Q. 32. Write a short note on the theory of parallelism

Ans It is obvious that a psychology based upon such metaphysical data cannot hold that mind and body or mind and matter are two distinct entities which act and react upon each other. The psychological view of interactionism that the mental phenomena are the results of nervous changes in the cortex or that the muscular changes are determined by mental changes of thought, emotion and volition, would naturally be quite inconsistent with its metaphysical background. The theory of parallelism with a metaphysical background of pan psychism though somewhat nearer to its metaphysical position cannot also be admitted by it. The theory of parallelism holds that neither the mind influences the body nor the body influences the mind, but though neither determines the other, the mental phenomena run parallel to the bodily phenomena.

The pan psychical parallelist would hold that the mental and bodily changes are the effects of some common elements present in the mind and the body. But we know that the introduction of certain drugs in the system almost immediately produced mental changes. Alcohol is a chemical compound of carbon, hydrogen and oxygen. When introduced into the body it is absorbed directly from the gastrointestinal tract mainly into the portal blood and partly by the lymphatics and within a short period of its introduction into the system it produces a sense of mental exhilaration. Now if interactionism is discarded how are we to account for the mental change through the metabolic changes produced in the body by alcohol? The one explanation according to the pan psychic theory would be that alcohol should not be regarded merely as a compound of carbon, hydrogen and oxygen, but that in itself it liberates a physical energy which directly affects the mind. If the body which is a conglomeration of material elements can have a mental counterpart, then even a compound like alcohol may have its own psychical counterpart which directly affects the mind. Such a view implies the metaphysical theory of ultimate entities which are double faced, on the one hand they behave in a physical manner and on the other they behave psychically also. But when we speak of psychical energy we miss the essential connotation of psychical. If what we call psychical is merely a form of energy, then it may well be regarded as a product of nervous change. Physico-chemical changes are being always produced in the body and we should always have a corresponding influx of physical energy all the time. The action of alcohol in the body is partly chemical and partly physiological. If the liberated psychical energy is to act on the mind what would be the *modus operandi*? What would again be the relation between the psychical and the material energy as existing in an object? These and many other relevant criticisms are almost unanswerable in the above theory.

THEORY OF NEUTRAL PLURALISM

Q. 33 'The metaphysical theory of Yoga is a theory of neutral pluralism and not of pan psychism' Discuss

Or

Write a short note on the theory of neutral pluralism

Ans The metaphysical theory of yoga is a theory of neutral pluralism and not of pan psychism, for, both matter and mind and all their effects are nothing but diverse kinds of aggregates of the Ultimate Reals, the Gunas. The nervous changes that accompany the psychical states occur in the sphere of the body in which they occur and in relation to the physical environment in which that body is located. In a remote manner each body system is associated with the parents from which it was produced, the nourishment that it had, the climate, temperature, environment and the associated physiological functions that are being discharged in the system. The psychical sphere or the mind also has its own history and is a universe in itself. What appears on the surface at any given time as a state of awareness is only a temporary phenomenon. But its conservation, repression, reappearance, its contribution towards the inner history of the mind and towards the determination of future psychical occurrences are associated with a peculiar definite history of its own. As the body system develops in relation to mind and in relation to its external environment, but is always internally determined by its constitution and history, so though the mind develops in relation to the body and the external environment, it is always internally determined by its own history and constitution. The physical, biological or physiological and the psychical are essentially of the same stuff of Neutral reals (Gunas). But each sphere is internally determined by its own laws of emergence, evolution, order and correlation in consonance with the inter-relation of the other two spheres. The contribution of the material to the biological is possible only because the two have the same essence. Such contribution simply means the participation of one in the history of the other. The biological however, means only the stage where the material has come but partially within the history of the psychical. What we call biological force or life functioning is nothing but the intermediate sphere where the psychical is partially adopting the material elements within its history. Such an adaptation is possible only because of the fact that there is inherent tendency or teleology in the reals themselves to pass into the history of their others and thus to help the due functioning of the history of each of the different spheres. It is for this reason that the development of the psychical is in direct relation to the physiological organs, functions and structures in all animals.

SELF DETERMINATION AND OTHER DETERMINATIONS

Q. 34 Write short notes on self determination and other determinations

Ans The manner in which the neutral reals may combine

among themselves has a limitation grounded in the very nature of the reals themselves as also of the particular combination as the reals themselves have their own inherent natures or qualities so each of their combinations has special characters or qualities and the manner in which these combinations may enter into the history of other combinations is limited by the structural quality, character or nature of such combinations. In the spheres of theoretical science we try to discover the nature of such limitations through induction as is associated with it, and try to formulate what are called the laws of nature. The uncertainty associated with all inductive propositions and laws relating to cause and effect and even to the uniformity of nature is grounded in the fact of our ignorance of the ultimate limitation of the noumenal reals and of their combinations in relation to one another. From the point of view of pure theoretic science or metaphysics it would be possible to overcome the limitations of any combination of reals and to transform one combination into another, provided we had the exact knowledge of the nature of the limitations of each combination and had the apparatus by which we could relate any combination with those other combinations in the presence of which each combination would change its history. A practical chemist not only studies the properties of elements and compounds but also tries to determine in the presence of which compound other particular compounds change their internal history. We know that a catalytic agent either in the outside world or in the animal body in the form of enzymes, produces chemical changes in other compounds without itself undergoing any change. A practical physicist not only studies the ultimate electronic structure of elements but also tries to discover the possibility of effecting such structural changes in the constitution of an atom of an element by the forces of heat, electricity or pressure that the atom may change its history as one element into that of another. Thus in the material world we find that in the presence of forces, electrical, thermal, chemical or doubtfully chemical (e.g. in the case of a catalytic agent) chemical compounds or elements change their individual or mutual history. By history I mean properties or behaviours of an entity in the presence of other entities in determining or effecting change in itself or in those entities which form its environment or which are copresent with it. History thus is self-determination and other determination in the copresence of other entities.

The nature of this determination must be different in the physical, biological, chemical, psychological and the mental world. But history means the manifestation by a real of new qualities as actualization of the potential in copresence with others, participation in the history of others as their constituents or change of its own history in copresence with others. No case of causation is a case of external determination, but the elements that seem to determine a causal change or effect a causal operation are but the conditions under which a composite unity determines or changes its own history. The so-called other determination mentioned above is also to be regarded as self-determination from the point of view of the composite unity that undergoes the change. The nature and ground of this self-

determination are to be sought in the inherent tendency of the neutral reals forming the structure of any composite unity to change its history in copresence with other composite unities in consonance with the mode in which alone entire evolutionary process from the inorganic to the organic and from the organic to the highest development of man and his spiritual powers, has proceeded. The limitations in the behaviour of any composite unity are in consonance with this universal tendency with regard in the entire whole which has to emerge or evolve as an actualization of its potential career. Every individual history, be it of an atom, or molecule or compound, of the physical, electrical or thermal behaviour or inorganic substances, of living units, of mind, or of societies or nations is only a part (abstracted mentally) of the universal history which is in a process of unfolding. Every individual history is at once its own self determination as well as its determination by the universal history. It is an epitome of the universal history. The concept of causation is not one of the production of change by an extraneous entity, nor one of assemblage of conditions or transformation of energy or of parallel changes in the causal conditions and the effect, but the self evolution of an entity in copresence with its conditions from the proximate to the remotest. Such a self-evolution may mean either the unfolding of the nature of an entity, its contribution to the unfolding of the nature entities or its participation in the history of the unfolding of other entities. The tendency that guides the modes of self-evolution of any entity is on the one hand the actualization of its potentiality and on the other its subordination to the history of development of other composite entities in the interest of the total cosmic development of which every individual development is a part and towards which it has a tendency.

TIME AND SPACE

Q 35 Write a short note on time and space

Ans It may be remembered that in accordance with the fundamental metaphysical position of this system, space and time have no separate existence. They are not the general condition of all occurrences, but are only the modifications or combinations of the ultimate neutral reals and are thus continuous with objects. Space is not like a box in which all things exist, but it is continuous with all objects. All matter has evolved out of space and time has its first physical manifestation as a mode of space. The first physical category in the evolution of the neutral reals is space. Time is nothing but the constitutional or structural movement in space and in all space-products. Thus it may be regarded as a determining or structural mode of matter or space. In some older schools of Saankhya Yoga theory time is regarded as an original dynamic existing prior to space and determining the evolution or emergence of space, and also of the neutral reals in their active capacity, from an original hypothetical state of equilibrium in which their functions were inoperative. It is

seen that time is not a separate entity, but is an original function inherent in the neutral reals, space, the psychical spheres, and all products of space as matter. When it is said that time is the first physical manifestation of space, what is meant is that since time in the phenomenal world means the structural movement of the ultimate reals it exists even in the psychical sphere, as is realized in the appreciation of time in the mind. Time exists as a structure of the mind or the psychical sphere as a pre condition of its appreciation which is a result of a process that may be either mental or physico-mental. Space is the first category that emerges in the physical plane as a result of the combination of the neutral reals. But since time is the dynamic in the structural changes of the reals, time may be regarded as manifesting first in the physical of structural space, But as the ground of the emergence of all other physical categories from space has the structural movement of the reals time exists in all the products of space in the material and the biological world. There is a difference between our appreciation of time as measurable moments of the phenomena time and the noumenal time represented in the very nature of the structural changes of the gunas. The phenomenal time or time as apprehended in consciousness has a measurable form. We may look forth for the finest the smallest measure of such time and the limit of such smallness may be fixed in an imaginary fashion as the movement of an atom in the space of its own dimension. But even then such a unit of time or any time conceived by the addition of such units would not represent the real time either as the mode of space or as the structural changes of the neutral reals. Time as apprehended by us is thus false not only in its measure as a unit but also in its functional aspect, it is conceived as a flowing stream and as associated with the changes of matter and our experience of it. It will be realized that such a conception of time is false as it does not show either the structural or the model function of time. The apprehended time therefore is false both in its aspect as measurable and in its function as the locus of all experimental and material changes. It is therefore held that the apprehended time is a mental construction (buddhimirmana)

MENTAL CONSTRUCTION OR STATE (VIKALPA)

Q. 36 Write a short note on mental construction or state (Vikalpa)

Ans Returning to the problem of causation and regarding the relation among the assemblage of conditions that effect a causal change we find that these factors of the causal operation, apparently existing in different points of space and separated by the time element involved in the process are not in reality discontinuous from one another. The so called primary cause and the conditions are to be regarded as forming plain in one organized whole theoretically associated together with the entire organization of the universe. Individual organizations when looked at from the standpoint of their separate or separable existence are but the results of our mental construction

(vikalpa) generally from the point of view of our practical needs and interests. When the potter makes a jar out of a mass of clay we may say that the clay evolves itself in to the jug by its self evolving process through the contributions of its conditions the energy of the potter, the wheel and the like. But the proper scientific view of causation would be to regard the clay the potter the wheel the associated space and the associated time as one organized whole evolving forward in its self evolving process. In this self evolving process each element of the organized whole undergoes a change peculiar to its own nature but none of these elements can be conceived as having an existence by itself independent of other elements. None of the elements are in reality separable. They can all be taken together in relation to the organized whole as discharging a function with reference to the whole and also with reference to each and every constituent of the whole. The ordinary definition of cause as invariable unconditional antecedent is no true definition and has only a methodological value. It only serves to separate a certain entity in which we are directly interested from others in which our interest is more remote. In the Yoga view of the situation the difference between cause and conditions also ceases to have any real significance and has only methodological value. The condition as the spatio-temporal elements of the mentally separated causal whole are coterminous with the organization of the effect—whole constituting its own spatio-temporal and material elements. The differentiation of the effect whole from the causal whole is also the result of a mental construction. The effect whole exists in the causal whole as involved in its self evolving process as its moments of self expression.

MATERIAL AND EXTRANEIOUS CAUSES

Q. 37 Write a short note on material and extraneous causes

Ans. The ordinary objection against the Yoga view of causation that since the effect exists in the cause the apparatus of the causal operation and its movement is inexplicable arises from a misapprehension of the whole situation. It is not the so called material cause that evolves by itself independently of everything else but it is self evolution of the entire organized whole of the so called material cause and all its conditions including the spatial and the temporal elements. When it is said that the oil exists in the 'sesamum' it does not mean that such an existence is a ground for its self evolution. The oil exists in the 'sesamum' as much as the plant of 'sesamum' exists in it. As a matter of fact the whole universe may exist in the 'sesamum' for it has for its constituents the neutral elements which are the constituents of the universe. The Yoga theory of causation is not interested merely in the barren assertion of the existence of the effect in the material cause. The true effectuating existence of the effect in the cause is with reference to the organized whole and it is this alone that can be called the true material cause. In the Yoga theory of causation there cannot be

growth of animals and plants. Thus the true cause is the organized whole and it is from purely methodological point of view that the separative intellect may introduce different concepts of causation which may seem to be conflicting with one another when the true point of view is not held before the mind.

NINE KINDS OF CAUSES

Thus in the *Vyasabhasya* (11, 21) we hear of nine kinds of causes:—
 1. cause as production or transformation by which the infinite makes itself definite
 2. cause as integral maintenance of the whole through inner teleology
 3. cause as manifestation to consciousness of what is already existent
 4. cause as determined in change of directions in a process
 5. cause as determined in mental movement of syllogistic nature by deduction or induction
 6. cause as attainment of a true state of consciousness negating the false one
 7. cause as negating the false state
 8. cause as extraneous agent determining the transformation and
 9. cause as a sustaining agent. It will be seen that at least four or five of the above concepts apply in the mental field and the rest are of universal application. But it can be shown from the application of the fundamental principle of causality as applied in different spheres or as looked at from different points of view. As such they are not in any sense exhaustive and have only a methodological value.

FORCE—A BEHAVIOUR

Q. 38 Write a short note on Force—as Behaviour

Ans. We have seen so far that causation means self-determination of an organized whole, each organized whole holds within it further organized systems and in tracing the subtle history of these related organizations and sub-organizations we may bring ourselves up to the limit of the assumption of structural determinations in space of almost an incomprehensible nature. The reference of these determinations to the ultimate natural realm comes to the domain of metaphysical hypothesis. Each organization works in general harmony with all other possible organizations and in specific harmony with certain other organizations with which it may be more directly or proximately related. What is generally called force is an illusory abstraction and as such the enquiry into the association of force with a substance in which it is supposed to inhere is also an illusory attempt. The manifestation of the so-called force is but the behaviour of any organization or sub-organization or element with reference to its own self-expression or the self-expression of any other organized whole or wholes with which it is related. Electricity is regarded as a force but in reality it is nothing but a behaviour. Thus Russell says, 'Electricity is not a thing like St Paul's Cathedral, it is a way in which things behave.' The so-called force is a self-relating process.

involved in all specific self-expressions which again cannot be distinguished from the very nature of any organization:

STRUCTURE OF ATOMS

Q. 39. Write a illustrative note on the structure of Atoms.

Ans. There are no instances of simple entities in the universe may require a few words of explanation. If we start with a lump of matter, we find that it is divisible into molecules existing together in different degrees of cohesion and dispersion which determine the existence of solids, liquids and gases. These further determine along with other conditions the state of its existence as a solution, mixture, emulsion or colloid. The molecular structure of an object not only determines its ordinary physical conditions but is associated also with various physical properties of colour, texture, taste and the like and also with certain kinds of physiological characters. The molecule itself has in it a molecular structure of atoms of the same element or of diverse elements. Even when the atoms are of the same element, the molecular structure effects a great change in physical characters and possibly also in chemical characters. Diamond and charcoal may be cited as an instance. In the case of an intermolecular structure of atoms of diverse elements, even when we have the same number of atoms of the diverse elements, the mere difference in their structure makes an enormous difference in the physical and chemical characteristics of the two molecules. Both organic and inorganic chemistry abounds in instances of the formation of new compounds by such intermolecular rearrangement. If we descend to the atoms, we find that they have a definite system of structure of protono-electrons arrangement. The exact nature of this arrangement is not definitely known, though it has been supposed with a fair amount of assurance that it consists of concentric ellipses or circles, the complexity of which increases as we ascend from one group of elements to another in accordance with the Periodic Classification of Mendeleeff and Lothar Meyer. We know that the simple addition of one or two electrons in the outer ring of the atom of an element may result in the production of such intensely different chemical substances as carbon and oxygen. We know also that at least in some instances it has been possible to degenerate one element into another merely by the repulsion of one or two electrons from the outer ring of electrons. Electron itself is identified with an electric charge, though it has a definite volume and a definite weight. Light is regarded as electronic and as predicted by Einstein it has been found to suffer from influence of gravitation. Since electrons have weight it may be supposed that they also have a structure and an internal organization, and we are on the threshold of new discoveries and theories in which they are regarded as crossing points of millions of sub-ether waves. The nature of these sub-ether waves is not definitely known and it is possible that they represent some indefinitely known structure of space. That space has a structure is one of the fundamental assump-

tions of Einsteinian Theory of Relativity From where comes the structure of space may be left to the guess work of metaphysical speculation Coming to the domain of life we find that even the microscopic and the ultramicroscopic bacteria reveals in them the presence of chromatin granules which may be regarded as homologous in nature to the nucleus of higher organisms It has been found that bacillary bodies contain within them deeply staining structures These structures show a preponderance of slender rods which are cylindrical with rounded ends The development of a bacterial life shows separation rearrangement and growth of the internal structures in a manner homologous with the growth on the cell bodies of higher animals The fact that the cellular bodies of higher animals contain an internal specialised structure and different kinds of internal apparatus is too well known to need any elaboration here Apart from the function of the chromatin and the chromosomes I may refer here only to the Golgi apparatus The Golgi apparatus is a centre of synthetic processes It is engaged primarily in the production of secretory granules which are excretory in nature These products are of lipid granules, yolk, acrosomes Nissl's granules etc The apparatus undergoes hypertrophy during the process and is not transformed into the various products We need not enter into further details but it will be evident from what has been said above that even in the crudest beginning of life we have definite proof of complex structures associated with complex functions It can also be proved that the process going on inside the cell life consists not only of localized actions at particular points but of a totalized action of the entire structural area, which is much more than merely additive It is thus evident that both in the inorganic and in the organic sphere of plant and animal life we have to deal with structural organizations and sub organizations which are constantly in an evolving process both in their specific interests and in the interest of other organizations Their actions are both of a localized nature and also of the nature of totalized whole transcending the limits of a localized action The localized actions are actions of sub organizations which may be taken successively to any of its minus powers The action as a whole is the action of the sub organizations towards the self expression of the successive organizations of which the successive sub organizations are constituents

CATALYTIC AGENT, A CO EXISTENT CAUSE

Q. 40 Discuss Catalytic Agent as a Co existent Cause

Ans Causal operation cannot always be interpreted as involving definite functioning of each of the constituent elements which may be interpreted as the exertion of force or as offering positive contributions in the parallel plane with the contributions of the other constituent elements Thus in the case of a catalyst we find that a catalytic agent may in most cases excite chemical action in other compounds simply by its very presence in a measure quite incommensurable with

a crystal supports the formation of other crystals, these crystals are not produced from a disintegration of one crystal through the operation of the materials absorbed within it. The contribution of a crystal towards the formation of its sister-crystals is through the adhesive and formative forces exerted in the peripheral regions of the crystal. As such it is entirely different from the process of cell division which secures the history of production and growth in the living world.

LIVING AND THE NON LIVING

The chief characteristics in which the living differs from the non-living may briefly be summarised as follows :

I Persistence of a complex specific metabolism (comprising metabolism of protein, individuality of metabolism and persistence in spite of change) and the corresponding specific organization.

II Capacity of growth, reproduction and development.

III Effective behaviour, registration of experience and variability.



THE REACTION TO ENVIRONMENT

Q 42 State the reaction of an organism, physical or chemical to environment.

Ans It was sometimes held, particularly in association with the theory of vitalism, that the environment of an organism, physical or chemical, must be regarded as existing outside of it, that it may be explained independently according to the well-known physical and chemical principles that even within the organism the same physical and chemical conceptions may be applied except in so far as there is interference by a peculiar influence within the organism by which the self-maintenance of the organism as a specific whole could be explained. We now know that the conception of life embraces the environment of an organism as well as what is within its body. The conception of life implies that the relations of the parts and the environment of an organism are such that a normal and specific structure is actively maintained. Thus the famous biologist, Dr Haldane says, 'The environment is expressed in the structure of each part of the organism and conversely.' When, moreover, we examine what appears to us as organic structure and the structure of organic environment closely, we find that it is the expression of continuous activity so co-ordinated that the structure is maintained. We cannot separate organic from environment structure, any more than we can separate the action of the environment from the reaction of the organism. Moreover, the special relations of the parts do not imply their separate existence from one another, since we cannot define them as existing separately when their very existence expresses co-ordination with one another. The co-ordination extends over surrounding environment, and the spatial relations of parts and environment express unity, not separation. They also cannot be described as existing within space,

for the co-ordination embodied in them is not limited to a certain position in space, but extends indefinitely beyond any spatial position which we might attempt to assign to it."

BIOLOGICAL AND PHYSICO-CHEMICAL EVENTS

Even the Darwinian theory of hereditary transmission implies the fact that life is a unity and it constantly maintains and reproduces itself. Such a self-maintenance is consonant with variation involving adaptation of an organism as regards structure and activities to new circumstances. Structure expresses the maintenance of function and function expresses the maintenance of structure, and a physico-chemical environment cannot be separated from the living organism, as if the former was the content and the latter the container. The environment and the living whole together form one whole, one organisation. Morphology cannot be separated from physiology and no physico-chemical theories can explain the self-maintaining and reproductive nature of life. The science of life is an exact science, the concepts of which are original and are not in any applications of or deductions from physico-chemical concepts. The time it was thought that physico-chemical concepts could explain the concept of life is far away and we have indication of an era when explanation of physical concepts will be attempted on the analogy of biology. Thus a hard-boiled scientist like Whitehead says that science is taking on a new aspect which is neither purely physical nor purely biological. It is becoming the study of organisms. Biology is the study of larger organism whereas physics is the study of the smaller organisms. According to him an event may be taken as the ultimate of natural occurrence and it contains within it two aspects, an aspect of self-maintenance and an aspect in which it holds itself in unison with the self-maintenance of other events. An event corresponds to two patterns, namely, the pattern of aspects of other events which it grasps into its own unity and the own aspects which other events severally grasp into their unities. There is thus an intrinsic and an extrinsic reality of an event, namely, the event in its own prehension and the event as in the prehension of other events. The ordinary scientific ideas of transmission and continuity are details concerning the empirically observed characters from these points of view, the biological and the physico-chemical events are in one sense alike and on that account we get a peculiar insight into the nature of physico-chemical events when we look at them from the point of view of biology. The idea of self-expression in the interest of other expressions is most prominent in biological studies. The idea of the universe as an interrelated organisation in the interests of one another receives an important justification from a biological outlook. We have seen so far that biological organisations belong to an order different from physico-chemical organisations. Yet they are co-terminous with the physico-chemical organisations which form their environment. Plants seize the radiant energy of the sun and utilize it in building the compounds they use. Animals digest them to build their own. The complex

activities of the animals have three powerful groups of governors, the ferments, the endocrine secretions and the vitamins, all chemical compounds and all acting chemically. All the processes of life are governed by the same quantitative laws that have been proved to hold for non-living matter. Life can neither create energy or matter nor cause their disappearance. The two great laws of physics and chemistry are conservation of matter and conservation of energy and all living processes conform rigidly to these laws. An organism carrying on an active metabolism accounts for all matter taken within itself during a measured period of time, so that the difference in weight between the matter ingested and that excreted is exactly balanced by a gain (or loss) of weight by the organism itself. So the total intake of energy from the potential energy of the food ingested and the actual energy acquired from food hotter than the organism is equal to the total energy output consisting of (a) radiation, and (b) actual and potential heat lost with the excreta and the work done by the organism. Many of the chemical compounds and elements are directly produced and stored up by the endocrine glands. Thus the thyroid stores up iodine and forms definite iodine compounds. The para thyroid glands secrete compounds which assist in the control of calcium metabolism. The pancreas secretes compounds which help the metabolism of glucose and so on. Many other acids and salts are prepared in the body by a mechanism entirely different from that in which they may be prepared outside the body. Many of the compounds prepared in the body are such that we have no indication as to how they are produced inside the body by the chemical processes that are known to us. Some of the compounds which may be produced outside the body by the application of considerable heat and various chemical reagents are produced in the body in a very simple manner under entirely different conditions. It will thus be seen that though ultimately the constituents of our body are homogeneous with the radiant energy of the sun or the electrical conditions of space indicated thereby, our organism is an organisation of an entirely different nature from all other non organic organisations. It uses non organic methods and assimilates and transforms non-organic matter and energy for its own interest in its own peculiar way. Whatever is taken inside the body is made to enter into the specific processes of the organism and to obey the laws of the organism which are different and yet consonant with the loss of non-organic nature. When an organism fails to do so in any respect we have diseases. Thus the larger protein-molecules do not under normal conditions reach the circulation, but when by any change they do reach the circulation they act toxically producing certain reactions which may reveal themselves by definite symptoms. The cells of the organism then form and excrete compounds which can unite with them and detoxicate them and these are called anti bodies or anti-gens.

SPONTANEOUS ORIGIN OF LIVING MATTER

Q 43 State and criticise the mechanistic view of life

Ans The mechanistic view of life implies that if at any instance of time we were to know the precise distribution of the matter and energy which are present in an organism, we should have a complete understanding of all its properties. In other words, the behaviour of living systems can be completely defined in terms of laws that are fundamentally similar to those which describe the behaviour of inanimate systems. But the theory of the spontaneous evolution of the animate from the inanimate, though it may give us a comfortable feeling of continuity of thought, is on the whole untenable. It is just as probable for a stone to leap spontaneously from the surface of the earth as for a living organism to evolve spontaneously from inanimate matter. The probability of simultaneous co-ordinative movement such as we find in living organism is extremely small on the assumption of a purely physico chemical arrangement. The organisation of the simplest living organism is clearly more complex than that of a stone or of a motor car and it carries out processes that are infinitely more complex than what can be explained as chance coincides. No chemist can seriously think that the proteins can spontaneously originate from carbon dioxide, water and simple salt, any more than a physicist can admit the spontaneous origin of a motor car. Biology itself provides not one shred of observational evidence to support the spontaneous origin of living matter. There are a few biologists, however, who postulate the spontaneous origin of the intermediate stages between the living and the non living world. But the physical events that have to be assumed in such a theory are such that our present concept of physical "law" can hardly be applied there. It may be said that in past ages events which are now very improbable were, in fact, of common occurrence. But no man of science can give any credence to such a supposition unless he had some assurance as to the nature of those events and conditions which made the origin of life inevitable or even probable. The distribution of energy and of matter in past epochs may have been different but if there were conditions prevalent at the time which could produce the living organisms through the spontaneous co ordination of matter and material energy, it would be extremely strange that every attempt to reproduce them in the laboratory should fail so completely. If the spontaneous origin of the animate from the inanimate cannot be held as a plausible theory, there is no ground for hoping that we shall ever be able to express all the properties of an organism in terms of physical laws. Under the circumstances it would be more logical to accept the existence of matter in two states, the animate and the inanimate as a fundamental initial assumption. Some properties are naturally common to matter in either state and it is therefore legitimate to study the so called physical properties of living matter. But just as the fundamental concepts of physics must be based on observed facts, so the fundamental concept of biology must also be based upon observation in that specific sphere.

INDIVIDUALITY (AHAN-KAARAM)

From one point of view a mass of protoplasm may be regarded as a very fine colloidal emulsion the fundamental units of which are extremely small. The properties of the whole may thus in some sense be regarded as being essentially those of each individual. There is some evidence to show that even a single differentiated cell represents an aggregate of very small living units. Even a single spermatozoon shows the growth and decline of its mechanical and respiratory activities in such a manner as if it represented the joint behaviour of a large population of much smaller units of activity. Yet when we try to think of the mechanism whereby the cell differentiates itself as a whole, we have to postulate some form of co-ordinated relationship which is more than additive and which cannot be explained as an organized behaviour of a total individual agent. If so, long physical concepts were fruitlessly applied for the explanation of biological facts the time has come when biological concepts are being employed to explain physical behaviour. M. Poincaré and others really define physical phenomena in terms of biological conceptions when they say that 'modern physics is presenting us with apparent examples of spontaneity and foresight'. When the dividing cells of molluscan egg rotate in order to reduce their centripetal pressure, the rotation in the clockwise direction would be as effective as in the counter clockwise direction. But in every case it takes one direction rather than the other, though no mechanical difference of the inside force arrangement can be served. The cells of a molluscan egg turn one way or another for intrinsic reasons quite independent of any external influence. This and many other considerations of a similar nature show that the cell has an individuality of its own which is free from limitations of the statistical laws of physics. Probably this may be extended to the minutest living components of the living cell. We are now in a position to assert that a living organism—or even the minutest parts of it—behaves as an individual and determines itself in consonance with both its own nature and its immediately associated life entities and probably also with its external environment. Every case of its self-determination is also a case of other-determination. The variability of Darwin's law is the function of this self-determination. The concept of self-determination does not imply the exclusion of the need of others but it involves within it both its own self-expression of others. Its individuality is not negative and abstract, but is positive and concrete in the sense that its very consideration for itself is also a consideration for others with which it is associated.

WHOLE EXPRESSION

Coming back to the problem of causation, we find that though from the ultimate point of view the determination of all causal operation is based upon the fundamental nature of the neutral reals (Gunas) yet each individual organization, be it material or organic, may be regarded as different individual organizations each of which involves the relevant other of it within itself. This also has its ground

in the very nature of the different reals which co-operate together for self expression, other-expression and whole-expression. Thus the statement that like co-operates with like or like is produced from like is as true as that like co-operates with unlike. All dialectical discussions on the subject prove to be barren simply because of the fact that the concrete nature of the process is ignored and emphasis is put upon abstract generalities which exist nowhere except in the brains of the quarrelling metaphysicians.

INDEPENDENT SPHERE OF LIFE

Q. 44. Write a brief note on Independent Sphere of Life.

Ans. From the above consideration we come to the important conclusion that the sphere of the living is in a very relevant sense an independent sphere which has its own concept and own laws that may be known by observations and experiments, just as the laws of the inorganic world may be known. We know that all the higher forms of life contain within them as integrated in their history the dominant potential tendencies and functions of the lower forms of life, just as even the most complex inorganic compounds contain within their history the tendencies and functions of electronic matter. The behaviour of any higher form of life can be revealed in its historical aspect only as involving within it all the lower forms as also a tendency towards further history in its further higher forms. Each form below the highest represents within it a process of events which can be interpreted only by a backward and forward oscillation of the mind in search of an integrated meaning.

INDEPENDENT SPHERE OF MIND

Q. 45. Write a critical note on Independent sphere of mind.

Ans. (1) Just as in the case of life, it has been shown that it is a definite and independent world by itself having its own growth, function, structure and reactions to environment determined by itself, so in the case of mind also, we have to assume its existence as an independent world having its own inner history integrated within it which regulates its growth, function, structure and reactions to environment determined by its own specific laws. There is a difficulty, however, in making any definite assertions about the nature of 'mind' and its definite conception. In the case of living units, their processes consisting of physico-chemical changes were directly observable. The inference in their case was with reference to their specific inner urge that regulated their co-ordinating movements. But in the case of mind we have no sensual evidence of any organized whole. The phenomena of mind as thoughts, emotions and volitions can be observed by introspection or can be inferred from the manner in which they induce physiological changes in the movement of the organism in consonance with changes in the environment. These may be studied to some

extent, using the methods of exact science which involves definite measurements made under standard conditions. These experiments may be performed by oneself or by two persons, the observer who makes the introspection and the experimenter who handles the instruments and makes the record. But even in these there are obvious difficulties in carrying out the introspective work. There is always a chance of its being unduly affected by the temperamental characteristics of the observer and the association of ideas and feelings on the part of the observer at the time of the experiment. (2) Then again, what we may observe is almost always the phenomenal behaviour of mind, an idea, an emotion, and image or the like. (3) There have been philosophers and religious teachers who have denied the existence of any organized whole as 'mind'. Thus the Buddha said that there were the petals, the pollens, the corolla, the stalk, and the like but there was no lotus, similarly there is this or that passing idea, passing emotion, images and their momentary aggregate but there is no organized whole behind them that can be called the mind or the ego or the self. (4) Again there have been philosophers on the other side, judging from the fact that all our assertions regarding extra mental objects are dependent upon our various modes of awareness as sensations, ideas, emotions and relations denied the existence of the extra mental entities and regarded them either as modes of our thought. It has been supposed by many of them that all our knowledge of the objective world is of a relational nature enunciated in an ideational form and regulated by the fundamental laws of thought of identity and contradiction. Sensations, images, ideas and relations are mental and as such it is only the mind that exists. (5) There are others who think that relations have both an external and an internal reality and the mind is like a window. The perception of an event is the occurrence of a relational event both inside and outside the mind. The presence of the occurrence in the mind does not in any way involve any change in the nature of the occurrence and it leads only to the phenomenon we call awareness. (6) There are others who are prepared to regard mind as a combined totalized concept of the various physiological functions which express themselves in the behaviour of the organism.

ULTIMATE NATURE OF MENTAL PHENOMENA

Q 46 Briefly discuss the Ultimate Nature of Mental Phenomena

Ans These divergences of opinion are due to a fundamental advantage and disadvantage of the mind situation. On the one hand the mind has this great prerogative that all assertions regarding mental or extra mental existence can only be made by the peculiar phenomena of awareness which we call mental. From this point of view there is nothing which is outside the mind. Though intimately associated with a physiological organism the processes of which take place in a definite spatio temporal situation the mind apparently has no such limitation. The mode of its working the laws of its relating, retaining

avail. As regards the presence of mind in human beings other than ourselves we have also no direct evidence, but we have to accept their testimony as supported by corroborative behaviour and observable behaviour, physical and physiological changes. If we have to observe the objective existence of mind in other fellow beings or in animals, it can only be done by the joint application of the deductive and the inductive methods. The objective test of volition is attainable from a comparison of the universal nutritive and sexual impulses. It is only as a result of sensory excitations that the animal changes its behaviour, which implies voluntary actions. We have to call these actions voluntary, because they do not appear in mechanical regularity in response to external stimuli, but are variable in accordance with the inner conditions of the living being. Judgements in individual cases may remain doubtful, for most biological processes are largely automatic and unconscious, and are selective towards the adoption of means with reference to particular means. But a close observation of the nature of living beings may enable us to decide between the two alternatives, that is, whether the determination is primarily biological or mental.

CONSCIOUSNESS

Q 48 Is consciousness a universal possession of living organism from man down to the Protozoa? Discuss

Ans The observation of experts on the subject leads almost unanimously to the view that consciousness is a universal possession of living organism from man down to the protozoa. In the lowest stages the processes of consciousness are restricted to very narrow limits and the will is determined by the universal organic impulses in the very simplest manner, yet the manifestations of the life even among the protozoa are explicable only upon the hypothesis that they possess a mind. The amoeba, which morphologically is only the single cell with a nuclear protoplasmic body, will return after a short time to the starch particles that it accidentally came upon and will take in a new portion of it for the nutrition of its body. The infusoria pursue others which they kill and devour. This shows that the choice of means for the furtherance of their biological satisfaction is determined inwardly by some kind of mental process as it cannot be explained as a result of any mechanical or chemical influence. We cannot however say anything definitely as to whether mind emerges only at the stage of protozoic life or whether it can be supposed to extend to still lower stages, that is, whether mind can be affirmed of every living organism. There are some grounds for asserting the fact that whatever living protoplasms occur there are certain phenomena which are akin to mental, which possess a determining activity not explainable by physico-chemical influences. It is evident that mental characteristics other than voluntary cannot be demonstrated in these lower forms of life where there are no means of communication. Thus Wundt says that from the stand point of observation we must regard it as a highly probable hypothesis, that the beginnings of the mental life date from as far back

consciousness and emotion but that these constitute together an integrated whole which has its own laws of behaviour and operation in consonance with the operation of its internal laws and constituents and with its intimate physiological biochemical and physiochemical environments. Mental efforts determine metabolic changes involve expenditure of energy and expenditure of energy is dependent upon the intake of energy through the assimilation of physical food. Thus mind determines not only physiological conditions but also physical conditions. On the other hand metabolic changes may induce various types of mental states. The consumption of alcohol may produce exhilaration and the smelling of chloroform may induce a semi-conscious or unconscious state. From the superficial point of view one system of organization may seem to be determining the other and be determined by it but a keener appraisal of the entire situation shows that each system works independently by itself according to its own constitutional laws only under the co-operative conditions of other systems of organisation.

CONCEPT OF PRAKRITI—BOTH PHYSICAL AND MENTAL

Q. 50 State the Saankhya conception of Prakriti. Show how Prakriti is related to Purusha.

Ans. According to the Saankhya we have the concept of the Prakriti which on the one hand covers all that is physical and on the other all that is mental. The mental events and the physical ones are both abstractions if they are taken as entirely separate and distinct from each other for they are both the manifestations of the same ultimate reality behaving towards one another according to their own specific laws. The mental and the physical are not two distinct worlds, as it is ordinarily supposed but they are two co-operating wholes within one whole the Prakriti. The ordinary difficulty as to how two entirely dissimilar wholes can come in contact with each other vanishes when we look at the point from the Saankhya Yoga perspective. From what we have already said it will appear that the relation between the mind and the body or the physical world is not one of interaction or parallelism but one of co-operation. As it is a case of wholes with a whole the operations in each whole follow certain universal laws in such a manner that the operation in other wholes follow a course of correspondence in co-operations so that from a methodological point of view one may regard the operations in one whole as determining and conditioning in a large measure the operations of the other. In every sphere operations are self-determining and yet other-determining. That the operations in any sphere by being self-determining can also be other-determining satisfies for us the concept of co-operation or teleology or mutual determinism. When through the operation of the physical phenomenon of light the mental functions so determine the organ of the eye as to facilitate its co-operation with them or when through the operation of light change is produced in the operative functions of the eye so as to secure the co-operation of the mental functions we have the perception of an object which is regarded as a mental fact. But this mental fact is on the one

CHAPTER IV

PURVA AND UTTARA MIMAMSA

Purva and Uttara Mimamsa—Classification of Darsanaas—(1) Purva Mimamsa—(2) Uttara Mimamsa or Vedanta—(3) Vedanta and Modern Science—(4) Vivekananda's Lecture on Vedanta

CLASSIFICATION OF DARSANAAS

Q 51 Discuss the place of Purva and Uttara Mimamsa in Indian Philosophy

Ans These two Darsanas are based directly on the Vedas and they discuss the meaning of Vedic expressions and are therefore called Mimamsas. The Purva Mimamsa takes its stand upon such portions of the Veda as relate to Karma Kanda (Ritual). The Uttara Mimamsa or Vedanta relates more to Jnana Kanda contained in the Upanishads.

The Darsanas or the sciences in India are divided first into two classes

(1) Aasthika Darsanas i.e., those sciences which accept the authority of the Vedas

(2) Nasthika Darsanas i.e. those which do not accept their authority. The first division includes Nyaya, Vaisheshika, Saankhya, Yoga, Purva Mimamsa and Uttara Mimamsa. The Nasthika Darsanas are chiefly Charvaka, Budha and Jaina Darsanas.

Of the first group the Nyaya and Vaisheshika relate more to the Material sciences. These include Physics, Chemistry etc. The Saankhya and Yoga relate to Biological sciences and deal mainly with life in its relation with material creation. The Purva and Uttara Mimamsa mainly deal with Spiritual matters. They include knowledge both of the known and the unknown. Thus there is in the study of the six systems of philosophy in India a gradual evolution of thought from the known material world to unknown spiritual worlds. Each taught its own way to salvation and they all believe in the existence of God, whereas the Nasthikas do not believe in the existence of God nor do they accept the authority of the Vedas.

Vedanta represents the highest goal of philosophy and it may be said to be in advance of all the other systems both Aasthika and well as Nasthika.

Although there are extreme differences of opinion between the Nasthikas and the Aasthikas there was a great toleration amongst the scholars and everyone had the freedom to think in his own way. All tried to establish unity in diversity.

Thus in Sanatana (Hindu) Dharma, the descriptions of the Supreme (God) are many sided and comprehensive. Being a Catholic religion, including all Panthas (ways of thinking), it expresses itself in a variety of forms and comprehends all the relations which exist between man and God. Different creeds are but different Paths (Panthas) to reach the Almighty just as same sugar is moulded into various figures. One God is worshipped in different forms and names. Real contradictions are left only in inferior minds.

Rishu bhīrbahudhaa gitam Chhandobhir Vividhaiḥ Prithak,
Brahma sūtra Padachariva Hetumadbhir Vinischitash ' (Bh. Gita 13.4)

The words Vividha and Prithak which appear in the above verse have been used with reference to the diverse nature of the teachings in the Upanishads. In several places they may look contradictory. Badarayana or Vyasa made a great attempt to remove these contradictions and these sutras form up to this day an authoritative exposition of the Vedānta. Jaimini, the author of Mimamsa sutras explained the meaning of the Vedas in his own way and established the Karma Kanda. Jaimini's exposition is called Purva Mimamsa or Karma Kanda whereas Vyasa's exposition is called Uttara Mimamsa or Jnana Kanda or Vedānta.

Sabara Swami was a famous commentator of Jaimini's Mimamsa Sutra and Kumarila Bhatta wrote an explanatory treatise on his commentary called Slokavarthika.

(I)

POORVA MIMAMSA

(Purva Mimamsa—Summary of contents—Yajnas (Sacrifices)—Division of Karmas—Conclusion)

Q. 52 Discuss the subject-matter of Poorva-Mimamsa

Ans. The Vedic religion is divided into two well-known divisions (1) Karma Kanda and (2) Jnana Kanda. The original intention of the Karma Kanda is worship of the Sun, Fire, Indra, Varuna, Rudra and other Vedic deities at sacrificial rituals for obtaining children, cows and other wealth in this life and a happy state of death by the grace of these deities. They worshipped these deities not only for personal benefit, but also for the benefit of the community. The rituals prescribed for the various sacrifices (Yajnas) were different in different parts of the Vedas, and doubts arose as to which was correct. Jaimini in his Mimamsa Sutra harmonized all seemingly difficult Panthas of Yajnikas, and proclaimed one God, one Yajna and one Veda.

SUMMARY OF CONTENTS OF POORVA MIMAMSA

Purva Mimamsa contains twelve Adhyayas. The first part of the first chapter 'Adhyaya' deals with the means of knowing Dharma. The latter part deals with the question as to what bearing

the declamatory texts of the Vedas have upon the means of Dharma. The second chapter deals with what are the Karmas that constitute Dharma—what Karmas are different and what are non-different. After having established the difference among Karmas, the third chapter discusses about the character of Karmas—whether they are subservient or auxiliary and also about substances and their properties. The subject matter of the fourth chapter is motive—the motive that provides the occasion for a certain Karma or the end for the accomplishment of which the Karma is to be performed. The fifth chapter deals with the order of sequence of Karmas. In the sixth chapter the question of qualifications of the performers of sacrifices has been dealt with. The seventh and eighth chapters contain the detailed discussion of transference of details of sacrifices by indirect implication from one sacrifice to another. The above transference of details leads to the question of modification wherein the transferred details do not fit in with the bondage and that heaven is obtained only by other details of sacrifice to which they have been transferred. Hence the necessity for the modification of the transferred details to suit the exigencies of the sacrifice and this is described in the ninth chapter. The tenth chapter deals with exclusion of some details when they are transferred from one sacrifice to another if there be no need. In the eleventh chapter, we have got the description of centralisation and decentralisation of subsidiary details. The last chapter deals with Prasanga—extended application of the subsidiary details to help another primary.

Read the monumental work “Purva Mimamsa in its sources” by Mahamahopadhyaya Dr. Sir Ganganatha Jha.

The study of Mimamsa is, in fact, indispensable for the study of any branch of Darsana. We accordingly find that almost all writers of great works right up to the seventeenth century were well versed in Mimamsa and this is clearly seen from their works themselves.

The study of Mimamsa has lately fallen in popular estimation. Not only Sanskrit scholars but also most of Western Orientalists have neglected it. It is all the more gratifying that Dr. Jha has gone very deep into this difficult Mimamsa Sāstra and explained with clarity the avowed conclusions of all the Adhyayas whereas even the great Sanskrit scholars well versed in other Sāstras generally deal with the part containing Pramāṇa (principles of cognition) leaving aside the Prameya part (the subject proper). Panditji has taken pains to explain the most intricate topics of the Prameya part.

The performance of elaborate sacrifices has fallen into desuetude for many centuries especially in North India and hence there is the lack of practical knowledge of these sacrifices.

YAJNAS (Sacrifices)

Q. 53 Write a brief note on ‘Pancha Maha-Yajnas,’ enjoined by Manu and other Smṛitikaras.

Ans. The Mīmāṃsikas or the followers of the Karma Kāṇḍa,

say that according to the Vedas he alone will acquire Moksha who performs Karma because they say that by pleasing the deities, the deities in return produce rain and other things needed by men. The sacrificial ritual has been going on from time immemorial because it was created at the same time as the Universe (Karma is Anadi). The rigorousness of the Yajnas gradually waned and the Sanskrit writers started other rituals known as the Pancha Maha Yajnas—the five principal sacrifices which did not entail the slaughter of animals. Manu and other Smṛiti writers enjoined that the following five sacrificial rites should be performed at home by every Gṛihast—(Manu 2-68-123)

- (1) *Brahma Yajna* consists of the study of the Ved is
- (2) *Pitri Yajna*—consists of oblations to the ancestors
- (3) *Deva Yajna*—consists of oblations to the Devas through fire
- (4) *Bhuta Yajna*—consists of offering of food as Bali in the name of Bhutas (God's creation)
- (5) *Mannshya Yajna*—consists of entertaining uninvited guests (Atithis)

A householder should take his food only after he has in this way satisfied respectively the Rishis, the spirits of the departed ancestors, the deities, other living creatures and uninvited guests

In the Bhagvat Gita, it is stated that if a person eats food only by himself he eats Agha or Sin (Gita 3/30)

Taittiriya Samhita says that a Brahmin comes to birth with three kinds of indebtedness (Rinathraya) namely—that of Rishis, that of deities and that of Pitris—ancestors. Of these indebtedness of the Rishis must be repaid by the study and teaching of the Ved is, the indebtedness to the deities by sacrifice (Yajna) and the indebtedness to the ancestors by procreation of children, otherwise there is no Moksha to a householder (Tai Sam 3, 6, 10, 5)

This Karma or sacrifice is to be performed not only by Brahmins but by every one of the four castes. For example, prayers by Brahmanas, protection of the society by Kshatriyas, producing form and maintenance of the prosperity of the community by trade by the Vaishyas and service to the community by the Sudras

The word Yajna was used in a comprehensive meaning of 'Every one doing his own duty'

"Aarambha Yajnah Kshatrascha
Haviryajna Visah smritah
Parichara yojnah Sudraseha
Japa Yajnah Divyatayah".

(Ma Bha Sam 237-12)

If all these duties are not kept going by everybody according to his own status, the entire community has to suffer. It therefore follows that Yajnas in this comprehensive meaning are stated in the Vedas themselves, that no Karma performed for the sake of Yajna

creates bondage, and that heaven is obtained only by the performance of Yajnas. Yajnas are Karmas (actions). Even the sun performs his Karma (Yajna) in giving light and sun shine and in causing rain. Rain causes food and food causes living beings (Gita 3-14). The creation itself is the first Yajna or Karma (Yajnah Karma Samudbhavah). If the Karma in the shape of the *e* is given up, the whole of the world will come to a stop, nobody will have anything to eat.

DIVISION OF KARMA

Q 54 Write a short note on the division of Karmas

Ans The Puranas introduced other Karmas such as fasting, austerities and numerous Vratas. All the Karmas are subdivided into Nitya (every day), Naimittika (occasional), Kamya (desire promoted), and Nishiddha (objectionable) karma. If we have to decide whether a Karma is right or wrong we have to find out whether that Karma is Yajnartha (for a sacrifice) or Purushartha (for personal benefit). Nitya (for everyday use such as Snana, Sandhya—baths and prayers) or Naimittika (such as pacification of the inauspicious stars), Kamya (such as promoted by a desire for a son), Nishiddha (such as man slaughter).

On the other hand, we see clearly stated in the Jnana Kanda, *etc.*, in the Upanishads, that unless Karma is destroyed by Jnana and renunciation, there can be no Moksha. In order to harmonise both these propositions they came to the conclusion that all Karma must be performed but the desire for the fruit thereof should be renounced and not Karma itself. If the Karma is performed with this frame of mind, one will undoubtedly reach Swarga, otherwise, when the fruit of even meritorious action in the shape of sacrifice *etc.*, performed in this life is exhausted by enjoyment in Swarga, the performer of the Yajna has to come back once more from Swarga (Br 4 4 6 Gita 2 43). Such persons have to move backwards and forwards between Swarga and Mrtyaloka.

The most important element in Yajna therefore is the giving up of the idea of 'mine-ness' (Mamata) with reference to the object thrown into the sacrificial fire not merely uttering the words "Devata-yair Na mama"—'This is for such and such a deity and not for me'. It is not only mere uttering mantras by mouth but it should be accompanied by purity of thought. In short, doing any act desirelessly with a pure frame of mind is the highest Yajna in itself. The words Homa, Dana and Tyaga also mean not the renunciation of action, but the renunciation of the reward of action, (Gita 18—9).

Mimamsakas are known as strong supporters of the doctrine of Karma, but ordinarily the full significance of it is not properly recognised.

CONCLUSION

Q. 55. How does Poorva Mimamsa try to establish the authority of the Vedas? How far do you consider the proofs given by the Mimamsakas to be satisfactory.

Or

What is meant by validity of knowledge? Distinguish and discuss the position of Mimamsa and Nyaya in this regard

Or

Explain, with your comment the nature and importance of Shahda Pramana in the system of Nyaya and Mimamsa.

(For answer see chapter on Nyaya)

Ans. Purva Mimamsa considered Sabda Pramana as more reliable than Pratyaksha and Anumana.

The word Mimamsa means the method of reasoning which has to be adopted in order to understand the meaning of a word or a sentence. The epithet Purva is added because this Mimamsa deals primarily and exhaustively with the method of reasoning regarding the sacrificial rites which form the Purva or earlier portion of the Vedas. Since the Vedas consist of words which have come down from time immemorial and since there is no author of the Vedas they are "Apauruṣheya i.e., authorless. But the mimamsakas have not accepted the divine origin of the Vedas, whereas the Vedantists say that the Vedas have been naturally revealed from the eternal, pure, wise and ever free God and are therefore self-evident authorities. Although some considered that early Mimamsakas were atheists or at least did not mention about the existence of God, the later Mimamsakas declared unhesitatingly that it is not the object of this philosophy to deny the existence of God.

The Mimamsakas, like the Nyaya-Vaisheshikas are dualists and believe in the separateness of the self (*Jivatma*) from the body, senses and mind. They look upon the special properties like Intellect, will and Effort as the natural attributes of the Self, namely Jnana, Ichha and Kriya, respectively. Swarga is Parama Purushartha or Summun Bonum of human life. It is that happiness which is not mixed with sorrow or eclipsed by any other mental state, which has no cessation and which is available by the mere wish which is called Swarga. This Swarga cannot be enjoyed on this earth and to attain it, one must leave the body behind.

Mimamsakas do not believe in the absolute dissolution (*Mahapralaya*). They say that the Universe exists as it is from eternity and will continue like that eternally.

UTTARA MIMAMSA OR VEDANTA

Uttara Mimamsa or Vedanta (1) *Adwaita Sampradaya* Maya—Relative Reality—*Vivartavada*—Conclusions—(2) *Visishtadvaita*—Bandha (Bondage)—*Moksha* (Liberation)—*Karma Yoga*—*Jnana*

Yoga—Bhakti Yoga—(3) Dvaita Sampradaya—Bhakti Pramāṇas—Bheda (Difference)—Pervasiveness of the Supreme Being—The Different Jivas—Samsara—Karma—Incarnation—Mukti—Subject and Object—The whole life or experience—Walking Experience—Dream State—Dreamless sleep—Pure consciousness—Goal of Vedānta—Why is Philosophy considered so difficult

Q. 56 Write a short note on the Vedantic Schools in Indian Philosophy

Ans The propounder of Vedānta was Śrī Vyasa Mahārṣi. He is also called Bādarāyaṇa. His name is mentioned with respect to Jaimini in the Mīmāṃsā Sūtra. There are three schools in Vedānta—

(1) Advaita—absolute monism or non-dualism preached by Śrī Śaṅkarācārya (2) Viśiṣṭadvaita (qualified monism) preached by Rāmānujācārya and (3) Dvaita—Dualism—preached by Madhva-
cārya, otherwise called Pūrṇa Prajñācārya. To all these three schools Brahman—God—The Ultimate Reality—is one and common. The Vedāntists proclaim God to be the Cause of all causes and the manifold world of human experiences as the elaborated mode of that one external entity. Creation is but a process of evolution and involution. The subtle or finer state is the cause and the gross state is the effect. Just as the raindrop, which is but vapour drawn from the ocean ultimately comes down to the ocean only to be transformed to vapour again, all things that are destroyed only go back to their final forms. Similar is the case with the Universe as a whole. After each cycle, all gross manifestations return to their final state—the primal substances of which all things of the Universe are but various modifications. It is the one principle that pervades all forms of Matter and Energy and apart from all nothing has reality of its own. The Reality is one and is beyond time, space and causation. It appears as many only when it is viewed through the prism of Name and Form.

In all the three Sampradāyas, the Brahmasūtras, the Bhagvat Gītā and the Upanishads are taken as the three authorities. These three Granthas are called Prasthāntṛaya. The propounders of the three Sampradāyas wrote their own commentaries to suit their own ideas.

(I) ADVAITA SAMPRADĀYA

Q. 57. Explain clearly the advaita view of the relation between Jiva, Iswara and Brahma

Or

What is the nature of Brahman according to Saṅkara? Why is his philosophy negatively called as Advaita?

(Bombay 1951, Banaras 1963, Baroda 1963)

Ans The chief propounder of Advaita Sampradāya was Saṅkarācārya. Saṅkara combined in him profoundness of thought

(that) whose existence can only be inferred by one's reason though it is invisible to the eyes or unsmellable by the nose or untouchable by the hand is the fundamental real in the world. Vedānta is not to be blamed because some foreign philosophers ridicule Vedānta by saying that the world which we actually see with our own eyes is called Mithyā—illusionary by the Vedāntists. 'Now, what is to be done?'

A pillar is not to be blamed because a blind man does not see it (Yaska). Names and forms are not real. He who wishes to see the real elements must extend his vision beyond Names and forms. That which existed in the commencement of the world was without Name and Form that is it was qualityless and imperceptible and the same thing later on became qualityful as a result of acquiring Names and Forms (Br 1.4.7 and Chāh 6.1.23). The mutable and the perishable Name and Form is given the name of Maya and the visible or qualityful world is said to be the illusionary Mayic Drama or Leela of Ishwara.

MAAYA

Q. 58 Show how Sankara uses the concept of Mays

(Bombay 1956)

Or

What is Maya according to Sankara? Determine its significance in his Philosophy (Poona 1960 Karnatak 1965)

Or

Fully expound the Advaita concept of Maya

(Madras 1962 Mysore 1962, Gujrat 1964, Jodhpur 1965)

Or

Is Maya a necessary principle in the Vedānta of Sankara? (1962 P C S)

Or

Define Mays as conceived in Sankara Vedānta. Compare and contrast it with Sāṃkhya Prakṛiti (1965 P C S)

Or

Explain the doctrine of Maya according to Sankara. How does Ramanuja criticize the theory? (1960 P C S)

Ans From this point of view the Sāṃkhya Prakṛiti is nothing but Maya composed of the Sattva, Rajas and Tamas constituents that is to say Maya possessing Name and Form though it might be imperceptible, and the creation or extension of the perceptive universe is also the evolution of that Maya embodied in qualityful Names and Forms because whatever quality may be taken it is bound to be visible to the organs that is to say to be embodied in Name and Form. All the Material sciences fall in this way into the category of Maya. Take History, Geology, Electricity, Chemistry, Physics or any other science, all the exposition to be found in it is only of Names and Forms that is to say only of how a particular substance loses

one Name and Form and acquires another Name and Form. For instance, these sciences only consider how and when that which is known as 'water' acquires the name of 'steam', or how various aniline dyes, having the red, green, blue, or various other colours, which are only differences of Name and Form, are formed from one black substance called coal tar, etc. Therefore by studying these sciences which are engrossed in Names and Forms one cannot acquire the knowledge of the Real Substance, which is beyond Names and Forms, and it is clear that he who wishes to find the form of the Real Brahman must extend his vision beyond these material sciences, that is to say, beyond these sciences which deal only with Names and Forms. And the same meaning is conveyed by the story at the commencement of the seventh chapter of the Chhândogyanishad. In the beginning of the story, Narada went to Santkumar, that is, to Skanda, and said "Give me knowledge of the Aatman". In reply, Santkumar said to him "Tell me what you have learnt, so that I will tell you what comes next". Narada said "I learnt all the Vedas, as also History and Puranas and also Grammar, Mathematics, Fine Arts, Ethics, subsidiary parts of the Vedas (Vedanga), Morality Magic (Indrajala), Warfare (Kshatrayidya), Astrology, the Science of Serpents, Deities etc., but I have not thereby acquired the knowledge of the Aatman, and I have, therefore, come to you". In reply to that, Santkumar said "All that you have learnt deals only with Names and Forms and the true Brahman is far beyond this Nama Brahma (the Brahman qualified by Names)", and he has afterwards gradually described to Narada the immortal Elements in the form of the Absolute Spirit which is beyond Names and Forms, that is to say, beyond the Samkhya imperceptible Prakriti, as also beyond Speech, Hope, Project, Mind, Reason, (Jnana) and Life (Prana) and is superior to all of them".

Maya is the principle that makes one thing appear as what it is not. You take a rope to be a snake, you get frightened, this is, Adhyasa. Similarly, you take Brahman to be the world. This too is Adhyasa illusion. In reality there is no Snake, no world and no illusion also. Yet it is the inherent nature of a man to identify truth with falsehood. This principle of Adhyasa has no reason to exist but it is there although it is indefinable. The illusion is due to Ajnana (want of correct knowledge). Sankara says that it is Brahman that appears as a Jiva through ignorance or Adhyasa. The rope does not lose its ropeness even when it is mistaken for a snake, so also Brahman cannot be said to be transformed into this world. It only appears as the world because of Adhyasa (ignorance).

The world therefore is a figment of Maya, a mere appearance. This Adhyasa should not be confused with Abhava. It is a Bhava-roopa a positive entity.

Samkhya holds that this world is an evolution or Parinama of Prakriti which is a self-existing independent principle but Jada (inert). Maya on the other hand is an entirely dependent principle, Brahman

being the only Reality, nothing can be conceived without being related to it. The upadhi or the condition that makes Brahman as the cause of the world is Maya but Maya itself cannot be the cause of the world.

Maya strictly speaking is a mystery. It is the indefinable power by which God (Brahman) while remaining himself changeless appears as a changing universe. And Avidya is the natural disability of the Jivatma which prevents it from understanding God (Brahman) as He really is. Man as man can never know God. He should transcend his Upadhis—his limitation or mental condition—and become divine to know the Divine being : i.e., he should become a Yogi.

RELATIVE REALITY

Although the world has no absolute reality—*Paaramarthika Satyatva*—it has an apparent and relative reality—*Vyavaharika Satyatva*—that reality as far as it is necessary for all practical purposes. The objects of a dream although known as false on awakening are real within the limits of the dream. Similarly the world is also relatively real and is said to be false *Mithya*, only when knowledge is advanced. Although the world is false, yet it is not altogether non-existent (*Abhava*) like the son of a barren woman (*Vandhya Putr*). Sankara is even prepared to grant some reality to the *Rajju Sarpa* (the snake in the rope) which he calls *Praatibhashika Satyatva*—seeming reality.

VIVARTA VAADA

Sankara's theory of creation is called "Vivartavada". This is a theory of appearance and reality, because the produce is the effect without undergoing any change in itself. What is really God appears to our limited intelligence as the universe just as a piece of rope appears in the twilight as a snake. We come to realise God when Avidya or the veil of misapprehension is removed by Vidya or Divine knowledge. This is matter of spiritual experience. We are not in the present state of own knowledge able to see how exactly the reality is connected with the appearance. The relation is therefore said to be "*Anirvachaniya*—indefinable. God by his Maya brings about this wonderful phenomenon of creation.

CONCLUSIONS

1 Knowledge or consciousness of the Absolute as the Reality, that is Brahman.

2 Jiva is essentially the same as Brahman and is therefore self-illuminated, *Swayamprakasa*, unlimited—*Vibhu* and free. His limitedness is due to Upadhis or conditions of embodiment, which again are due to Avidya, and are as such unreal.

3 Brahmanhood is realised by the knowledge of the Absolute identity of the Jiva and Brahman. *Mukti*—liberation—is nothing but the realisation of this identity. This is quite possible even in this body (*Jivanmukti*).

4 Moksha can never be obtained as a result of Karma. It is directly attainable by knowledge (Jnana) but till Jnana is attained all Vihita Karmas must scrupulously be performed as these help realisation of Jnana.

SUBJECT AND OBJECT

Q. 59. Discuss Vedantists view of mind and matter (Subject and Object) How far does it correspond with the Western view ?

Ans. Vedanta studies all experience by first analyzing it, as is most commonly done, into two factors, the knowing agency (kshet-ranga) and the known or knowable world (ksbetra), of European thought. The correspondence however, is but a rough one. For, in the West philosophers do not seem to have as yet analysed 'mind and matter,' or 'subject' and 'object' so completely as the Vedantists have done. The 'mind' such as thoughts, feelings, ideas, are treated as the 'known' or the object in India, and are put into the same category as percepts. Vedanta recognizes two classes of object, mental and physical, i.e., internal and external. The witness i.e., the entire panorama of the physical and mental worlds. The reason for such an analysis is that the two factors, belong to distinct categories. The seen or known is inconstant, whereas the witness only sees the changes and is as such non-varying.

THE PRACTICAL SIGNIFICANCE OF THIS DIVISION

Such men are struck by the impermanences of the objective world, and particularly of this physical body seek the comfort and support of religion, theology, mysticism or the like. Such others as cling to the objective world, believing it or at least the changes to be real, because of the pleasure they yield, are realists, most of whom are scientists also. They do not ignore the 'objects' known as mental. Only they rely most upon the 'seen' or known, internally or externally. Those few, on the other hand, that investigate both mind and matter, i.e., the 'witness' and the 'witnessed,' the subject (knower) and object (known) and seek the absolutely real, are philosophers. They do not fall back upon mere intuition or imagination, as do the first group of men, nor do they ignore any part of the mental factor, as do the second group or take the known world to be real because it is a source of pleasure to them. What the philosopher according to Vedanta, seeks is not comfort or joy, but truth. He who knows the truth of all existence is said to attain Supreme Knowledge, which is seen to comprehend the universal good.

THE WHOLE OF LIFE OR EXPERIENCE

This is in fact the central problem of philosophy of Vedanta. European and American philosophy is based upon the data of the waking state, in other words, of a fraction of experience, while Vedanta takes all the three states of waking, dream and deep sleep or

the whole of experience, into consideration. Western philosophy, again, takes the waking data as the standard of Reality, and with this standard it evaluates the experiences of dream and deep sleep, whereas Vedanta places all three states on the same level and enquires into their worth as 'reality'. The philosophic conclusions of the West cannot, therefore, attain a view of the whole truth, Vedanta is the only road leading to it, for it considers the whole of experience.

Without going into details, it will suffice here to say that the study of the three states leads one, first, to the fact that entire world of the waking state is as much a creation of the mind as the world of dreams, and as both the worlds disappear in deep sleep into the mind, the entire objective world of the waking and dream states is unreal or illusory. They appear to be real for the time being. Vedanta is neither realism nor idealism but unrealism so far as the object world goes, and Atmanism so far as the substance in itself is concerned; for the whole world of mental creation emanates from and returns to the mind substance. The knowledge that everything is Atman cannot be attained unless one rises above the thought or concept of Atman, i.e., lives or has his being identified with everything the all.

WAKING EXPERIENCE

Q 60 What is Adhyasa? How does Sankaracharya put this concept to metaphysical use? (For detailed answer see Chapter on Brahma Sutra) (Karnatak 1960)

Ans Sankara the greatest exponent of the Advaita Philosophy has systematized the teachings of the Upanishads in his comments on the Brahma Sutras which have condensed them under various topical headings. In his comments on the Sutras, the Upanishads and the Bhagavad Gita we find a rational, consistent and exhaustive treatment of all the problems of Truth and Reality as they arise in the course of his exposition of Vedic Monism. In his introduction to the Sutras, Sankara, imbued with a truly scientific spirit, discusses the foundation of empirical life. We can discover in him no traces of a theological or scholastic learning.

'Subject and Object—the Self and the non Self (Aatma and Anatma) are so radically opposed to each other in the notion and in practical life that it is impossible to mistake the one for the other.' After this grand beginning Sankara adds, 'Yet we find that the mistake is universal and we can never trace it to its source for our common life cannot do without this initial error (avidya)'. Without identifying the Self (Subject) with the non Self, i.e. the body, the senses and the mind we could not describe ourselves in terms strictly applicable to the latter. We could not say, "I am lean or stout", "I am walking or sitting", "I am blind or deaf", "I feel I perceive or act". Hence we unconsciously confound the pure subject or the witnessing consciousness with its own objects and conversely, we confound the ego with witness, whereby the real unattached character of the pure consciousness is lost sight of altogether. Admittedly this is due to a fundamental illusion on which all our waking activities are based and to

attain the Truth and Reality we must, realizing this illusion rise above it by means of a rational enquiry. Reason which points out the illusion must also be competent to release us from its hold. Sankara is not alone in drawing our attention to the illusory nature of empirical life, Plato, Kant and Hegel adopt the same strain, and in recent times, Bergson, equipped with all the knowledge of modern science, arrives at the same conclusion. The intellect, he says, disguises Reality, misrepresents it and presents to us a static world, while the Reality is pure movement, change or the wider consciousness. According to both Sankara and Bergson the illusion is necessary to practical life, though none the less it is an illusion. Sankara does not favour the reality of the idea as against that of the object. The testimony of consciousness itself establishes their distinctness. While the one, viz. the idea, is admitted to be real, this reality can be maintained only by contra-distinguishing it from that of the object. Still the reality of the idea and the object cannot be held to transcend the state in which both are experienced. In other words, their claim to reality is valid within the state, not beyond. This is a philosophical view that disposes of the dream-experience also. If we are true to consciousness, if consciousness is true to us, the objects and notions of dream are presented as indisputably real at the time, and discovered to be illusions only after dream gives place to waking. We cannot suppose that waking experience can survive waking, any more than dream-experience, dream. For that would be self-contradictory. Waking life thus seems to be reduced to a long dream; but, as Locke would say, "Even then the thinker and the critic being equally involved in the dream, their mutual relations remain the same as if the condition was one of waking." Hence the external world with its multiplicity of other minds and objects, together with the internal world of judgments, feelings and volitions, like the ego cognizing them and engaged in action and enjoyment, is all on one level of reality which correlates them. It is wrong, therefore, to imagine that Vedanta is solipsistic, that while it concedes reality to the ego, it denies it to non-ego.

Waking or dream is not a state in the strict sense of the term. A state implies change occurring in the soul or its object. When we compare waking with dream, the soul assumes the position of a witness of the two, and no change can be allowed in the witness. The two states seem to offer themselves successively for trial, but as they are not events in one time-series, their sequence is an illusion. Neither can we suppose a change in the objective order which would demand a continuity of the same time-series. Moreover, we labour under the disadvantage of having to judge from memory of dream which cannot be called up to confront us as a present experience, and this memory is itself of a strange character. Memory ordinarily refers to the past—a past time moving backwards infinitely from the present movement at which it terminates, that is to say, to a continuous time-flow related to the present realm experience. However it does not belong to this time-series, and cannot be included in its past. Again, just as we cannot know when waking begins, so we cannot know when dream begins for both seem to be uncaused. A cause connects one

event with another of the same time order and the cause of a state would have to be inside the state, so that to transcend the state in order to discover its cause would be not merely illogical but impossible. Further, the soul as the witness of the two states intuitively both and that is how we know both. Hence the witnessing character of the soul claims special consideration. It behaves as an entity free from attachment to the bodies, the minds, the sense groups and the percepts of the contrasted states and becomes a metaphysical element which can be realised only as the I but with the I divested of the egoity of waking or dream. While it is difficult and impracticable for us to eliminate, in waking, this Witness from the ego complex and the Witness might seem to be a mere abstraction, our ability to remember dream and appropriate it to ourselves proves that nature does for us the analysis which we are unable to do for ourselves. She does this in virtue of the undeniable fact that the Witness is the Reality, the essence of our being. In discussing sleep we shall come upon another feature of the witness which then passes off into Pure Consciousness.

DREAM STATE

Q. 61 From the waking point of view dream is a case of typical illusion, or rather hallucination. Discuss.

Ans. Without admittedly any external ground a whole world rises into view and no suspicion is aroused that we are bamboozled. Scene after scene follows, originating feelings and acts with the stamps of genuineness. We are actors in the drama, playing fantastical parts, enjoying and suffering we know not how or why. There is no limit to the grotesqueness of the pageantry, overleaping the bounds of waking possibility. Yet at the time there is no surprise, every thing looks natural. We take things at their face value. All the elements of waking are reproduced: time, space, change. In the very midst of the drama we might jerk into waking and behold it was all a dream! The usual explanation offered is that the impressions formed on the waking mind remain latent in the background of the unconscious and suddenly gain scope for activity, manifesting themselves in the shape of dream experience. Sleep is the region of unconscious and we are then admitted behind the scenes to the right of how the impressions in their various degrees and strength act and react upon one another in the depths of our nature. No impression apparently ever dies and when it is denied adequate scope in waking obtains in dream, which is a realm of life for the latent impressions. The space and time are creations of the mind and the relation of cause and effect is improvised. The intellect suspends its censorship and our critical faculties are laid to sleep. Such is the dictum of waking reason. But this theory of impression loses sight of the fact that if the theory be right, an impression has to be endowed with the power to create a world of realities at the moment's notice rather without any notice at all. If the mind by a feat can create actualities, where is the need or place for matter which is the object of absorbing study for a scientist? How can this

indispensable factor of life be brushed aside so lightly? What is sause for the goose must be sauce for the gander. If the reality of matter in waking life depends on our belief in our close observation and experimentation, how is our involuntary belief in the reality of our dream occurrences to be accounted for? How can we take two contradictory attitudes towards life, the one sloipsistic and the other realistic?

This explanation is therefore suicidal and demolishes the very foundation of science. We can, besides, never notice the beginning or the origin of a dream. All our notions of propriety are outraged, without still engendering any surprise in us. Our consciousness which guides our judgment suddely turns capricious, and one that lies down in Calcutta might find himself in a moment, as it were, in London. A single moment might expand into days and years. The dreamer might be transformed into a bull, a goat or an insect. And the learned explanation is belated. It comes after the illusion is over, for there are no certain marks or characteristics by which we can identify a dream as such at the time. In truth, dream cannot be defin'd. Otherwise we could not fail to detect trickery when it repeated a second time; but a man's, even a philosopher's life must include dreams to his dying days, and nature's power to delude is irresistible, supreme. A dream can indeed mimic all the features of waking, but enactment remains triumphant and beyond its utmost power to mimic, and that is consciousness. All the rest is plastic in the omnipotent hands of dream, and can be moulded into any shape it pleases. Time, space and causation are its avowed slaves, and obey its autocratic, bidding consciousness alone defies its tactics and remains an unruffled witness of its whims.

We have hitherto viewed dream as an object of the waking mind, an external object. We shall now examine it from within, by placing ourselves sympathetically in its midst. This is to properly judge dream as dream, without the waking bias. Dream now appears to be a perfect replica of waking. A world is unrolled before us; we never notice its suddenness nor its incongruity with waking: on the contrary it comes with all the impress of waking. Time, space and change are inevitable present. No element of life is missed—other minds, natural senses, familiar faces and objects, the earth below and the star-studded sky above. We think, feel and act, we refer happeoing to the past, and forecast them for the future. We remember dreams and relate them to friends. There is no suspicion of the state being a break, a discontinuity from waking no fear that it may be sublated in the future. Miracles are common occurrences which do not strike us as anything extraordinary. We acquiesce in all, we appropriate all. Memories and emotions stream in, giving birth to strange conations. We converse with gods and ghosts. Sometimes the future is foreshadowed. We acquire new powers, occupy new positions; nothing is impossible. We fly without wings and fall from hill-tops down, down through endless space. Nevertheless, we believe that all is real and nothing shocks us. After waking we condemn dream as an irrational, self-contradictory and unreal illusion, and resolve to be no more fooled. But in

the next dream there is the same masque enacted and the same helplessness on our part to detect it, and this is repeated without end to our eternal chagrin through all our living days. It will not do to brush aside this aspect of life as a mere phantasy.

"There are few subjects," writes Dr F C S Schiller, 'which philosophers have more persistently forborne to work out, not to say neglected than the philosophic import of dreams.' To regard that dream experience is unreal is to subordinate it to waking, and to accept the biased decree of the latter against a sister state. And on what is the claim of waking to reality based? Evidently on its own pronouncement. If so is not dream entitled to equal reality according to its own pretensions? If it is objected to that waking is never stultified whereas a dream is the answer is how can a state accompanied with a sense of waking stultify itself while it continues? A state which is believed to be waking can never be conceived as liable to stultification while it lasts, and every present state claims to be waking, flinging to its rear a stultified dream. Compare the instance of a dream within a dream. No state can be disloyal to itself. A dream proper is never known to be such at the time. A stultified state appears as a past dream and the present is never waking. No state is self-identical. Thus a sympathetic examination of dream leads to the conclusion that it is a rival state as real as waking, and owing to the indeterminable discrepancy between the two in the time flow, added to the unconscious and timeless interval between them they must be adjudged with equal independence, as different realms of Reality of which they are expressions. The word 'interval' used above is owing to a defect of language meant to denote what is timeless. For if a time interval were imagined it would connect waking and dream and make them a single continuous state which would militate against all experience. Waking time rules waking and stops with it and dream time is coeval with a dream. The interval is metaphysical. It is pure Consciousness.

We are now free to consider the results obtained at this stage of our enquiry. The examination of dream, was made possible only by our individuality being set aside. The mind and the body constitute our connection with them. These two factors can hardly be supposed to be identical in both waking and dream, as our experience is to the contrary. So are the two worlds distinct. In setting the states side by side in our study, we have mentally disentangled ourselves from both and have attained to an attitude in which, free from the trammels of individuality, we comprehend the two manifestations of Reality as unstinted wholes—an attitude quite different from that in which we think of the waking world. In the latter case the world is not seized as a whole, since as our object of attention, it is separated from ourselves and placed right against us in thought. We conduct our examination of dream, not as one ego contemplating the other, but as the soul divested of its egotism altogether. The simple experience denoted by the words, "I dream", raises us to the level of the witness and above that of the ego. The soul is thus proved to be an entity at the back of the mind, taking its stand as the metaphysical basis of life.

The monobasic view, confined to waking of theology throws it at the mercy of the scriptures or revelations to establish the soul or God. They are matters of faith. But Vedantic analysis makes them indisputable elements of life and identifies them. The world is a correlate of the mind concomitant with it. The question of other minds is limited to the fugitive states and is devoid of meaning with reference to the soul as their Witness. The soul thus sheds its individuality and becomes Universal Spirit, beyond the region of *meum* and *tuum*. The mind perceives the world, while the soul or spirit intuits both waking and dream projects both and absorbs both. The difficulty that perplexes the inquirer, viz., "When I am sleeping, is there not a world outside in which simultaneously there are other minds awake and active whom I rejoin when I wake? How does my sleep affect the real affairs of the world which go on uninterrupted for all my changes of state?"—this difficulty now vanishes. For the individuation implied in my sleep and the waking of others ceases when the comparative view of the states is taken. This is possible only with the individuality dropped. Moreover, the waking world composed of other minds and matter, with which waking connects me and from which sleep releases me is strictly bound up with waking and to aver that my waking or my waking world persists when I am sleeping is not only illogical but inconceivable. The world has no status outside of my waking. The physical organism together with its brain nerves and breath is limited to waking. To carry it over to another state, where another set obtains free play is unwarranted. Similarly, birth and death, the evolution of the world, are integral parts of waking and beyond it, meaningless. Solipsism or Subjectivism is easily transcended for the Witness is no ego and Reality attaches to the former alone. Thus we have arrived at an entity which is the universal basis of life which is All Life, beyond time change and individuality. Why then should we examine sleep? For the simple reason that it is the primary state without which waking and dream would be impossible. We dream in sleep and wake from sleep.

Meanwhile we shall advert to some philosophical problems which receive their solution from our enquiry so far. The question of perception dissolves itself. The spirit manifests itself as matter and mind, which appear as the correlated elements of experience in each state. Their metaphysical basis is one and this affinity in their source accounts for their mutual adoptiveness. The Spirit as mind perceives Spirit is matter. The puzzles of Realism and Idealism evaporate. For the principle on which we explain waking perception must apply equally to dream perception. If in the one case our knowledge is real, so must it be in the other. No purpose is served by affirming or denying the reality in either. Pragmatism is right in regarding judgements as only truth claims with a tentative value. Every manifestation of life or Spirit must necessarily promote life purpose. For life is supreme and its apparent frustration by death is but a delusion. Death itself is a manifestation of life which transcending the states is immortal.

DREAMLESS SLEEP

Q 62 It is commonly believed that deep sleep is a state of absolute consciousness. If so, what can we know of it?

Ans In answering this question, we must bear in mind that waking, dream and deep sleep are states that we intuit and that cannot create any conceivable break in life. They are known in immediacies and are not observed externally. Hence our knowledge of them is more intimate and perfect, less liable to error or misunderstanding than that of objects. I see a chair, and my notion of it agrees with that of several other minds, and practical life is pivoted on such agreement. But as to what a chair is in itself apart from my perception, generates a problem which has endlessly exercised the intellect of scientists and philosophers. Our knowledge of objects must be infinitely progressive, because of the disability with which we start, because we cannot know them as we know or realize our own feeling and sensations. The very structure of the intellect precludes the contrary. But this habit has so grown upon us that we forget the limitations of our power to know, and instinctively believe that knowledge alone is true which we acquire by observation and experiment. We call it scientific. The states which cannot be handled we are prone to ignore, as not allowing of the scientific method of approach. Now there must be something fundamentally wrong in this attitude, since the states are the *sine qua non* of life, the elements of which it is made up. The world which is the theatre of our activities, enjoyments, and ambitions, with its comic and tragic sides is unfolded to us in only one of them. In the other there is a mimicry of it and in the third it is conspicuous by its absence. Experimental Psychology, which presumes that the nature and the capacity of mind can be accurately known and measured by "behaviour" cannot go to the root of the matter. It takes its stand on the outside and forms its views from what it observes. This is opposed to the very nature of mind, *vis*, to conceive it as an alien when all the while we have the privilege of knowing it immediately by reference to our own feelings and sensations. The scientific description of sleep from our observation of the condition of the sleeper's body is, in the words of the Upanishads, to beat the ant-hill and imagine the snake inside to be killed. With whatever care we pursue our method of external observation, we shall never realise the nature of sleep or dream. As to waking, we are still more helpless. We cannot observe before we wake, and as all our acts are circumscribed by waking and involve it, we can never arrive at an objective notion of its nature. For it is as much an intuition as the other two. The only reliable source of knowledge about them is our intuition and a study of the latter gives us a more, not less, scientific view of them than we have of external objects.

We have found that the entity that connects waking and dream is not the ego of either state, but the witness or the Spirit which is free from individuality. We have now to ascertain the principle which

pieces together all the three. We have first to tackle deep sleep. This is produced in three or four ways. First in the natural manner, secondly, by means of drugs like chloroform, thirdly, by the practice of mental concentration known as yoga, or fourthly through devout meditation. The nature of the experience, however, does not vary, for in each instance the mind that alone can detect difference ceases to operate. As the sleep which comes to us naturally every day is the only form familiar to us universally, and even the yogins cannot help sleeping, a close study of sleep is rendered possible to all, and obviates the necessity of that of the other forms. Though fancied to be a mere blank, a state of unconsciousness, we shall presently realise that it is the home of reality, the temple of God, and the true nebula giving birth to both mind and matter. It is the treasure house of all truths, and in spite of our prepossessions we shall know it is the rock basis of life.

To begin with, we have to dispose of the common notion that sleep is unconsciousness. This evidently is a serious misapprehension. For conscious beings as we are, though we may have a notion of unconsciousness, the notion when examined will be found to have no content. A notion is formed in consciousness and the latter cannot conceive its own absence while it is there to testify to itself. Unconsciousness cannot be a link in the chain of life, and we could never speak of sleep if it did not constitute an integral element of conscious life. So it is not a mere idea. A person complaining of sleeplessness does not suffer from any inability to form the idea. As Wilton Carr observes, "when we say that a man is unconscious in his sleep, we do not mean by unconsciousness a complete absence of consciousness, as when we say that a stone is unconscious. We mean that the consciousness which is present is blocked or hindered from being effective. Rouse a man from his sleep and consciousness returns." Besides the statement, "I was unconscious during my sleep," contradicts itself. For how can you say that you were unconscious unless you were conscious of your unconsciousness? If one retorts, "I know now that I was unconscious," his position has not improved. How can you now refer to or describe a past occurrence unless it was part of your experience? And an experience of a conscious being presupposes consciousness at the time of recollection. Further, the memory of sleep points to it as a period of felicity or bliss essential to life. It is thus futile to argue that sleep is a period of absolute unconsciousness. We can never be aware of such a state. We cannot own it or describe it as thus and thus.

the ego. Just as the presence of the one necessarily demands and depends on the presence of the other, the absence of the one must spell the absence of the other. In waking we perceive the world because there is the ego to perceive it; in sleep we are aware of neither, because neither is present. To suppose an outside world flourishing all the same by the side of the sleeper is not to the point. It is illogical. The persisting is obviously the waking world connected with the individual sleeper, which is cognized by the waking critic, but sleeper has shed his individuality when he has passed into Pure Spirit and no world can attach itself to spirit. For the world is seen to be concomitant with the individual ego, and it is the mind, the senses and the body that individuate Spirit. Then, still to hold that the world exists in relation to Spirit is neither rational nor consonant to experience. The world comes and goes when I move into the next state—switch off the world, which is my cumber in waking, along with the ego, its counterpart. The recognition of this truth requires some clear thinking as the mind and the present ego act as clogs impeding the higher view revealed by intuition.

TRANSCENDENTAL OR PURE CONSCIOUSNESS

Q. 63 Discuss the awareness characterising deep sleep?

Ans. It is not one craving an object and an ego. It is not of the subject-object variety that we are familiar with in waking and dream. It is what Vedānta calls the Transcendental or Pure Consciousness. We shall call the other empirical consciousness, and the life predominated by it the empirical life. We shall now more closely examine sleep as Pure Consciousness. In the first place, it is a state of absolute unity. In the absence of time and space there is no room for change or plurality. Ramanuja indeed believes in the persistence of the ego, and some other thinkers in that of the non-ego also, then in a latent condition. But evidently they are wrong. For we have seen how the entity which links up waking and dream as the Witness, is already divested of egoity, and our present examination of sleep is rendered possible only by the persistence of the Witness in sleep also, that is to say, of the Witness divested of the psychic set (mind and sense) and the physical body, which are the individualizing elements. Time ceases to operate outside of the state and is absent from sleep. Hence the ideas of latency or patency which are confined to the sphere of a time order are inapplicable to the contents of sleep. We carry over to sleep our waking bias when we conceive multiplicity in a potential condition in it, and we forget that it is an independent state to be judged and understood by itself and not to be translated into the terms of the others whereby we should forfeit the advantage of a new experience. There is neither a potential world in sleep nor an actual world beside the sleeper, the Scylla and Charybdis to be avoided in Vedāntic sailing.

In the next place, it is not a state in which Pure Consciousness abides, but is itself Pure Consciousness. The popular view that it is a

state is due to a misapprehension of its true nature which a careful analysis alone can reveal. For it is timeless and changeless and to call it a state under the circumstances is a misnomer. The Witness has transformed itself into Pure Consciousness, for without it we could have no knowledge of sleep. But its report of the non-existence of the ego and then the non-ego shows that it has assumed the role of Pure Consciousness. It is clear that the Witness of the ego and the non-ego in the other states is also the Witness of their absence, and that the Witness and Pure Consciousness are identical. A mirror reflects objects presented to it, but in the absence of objects it ceases to be a reflector, though the power to reflect is ever inherent in it.

In the third place, the states are independent expressions of Reality, so many wholes in which Reality manifests itself for being free from time and space, it is indivisible. For the same reason, not only waking and dream are each a whole but every one of their constituents is such. The plurality perceived within a state stands as an obstacle to our recognition of the indivisibility of Reality. "Standing undivided amidst beings, yet appearing as divided" (Gita XIII. 17). But in sleep we have Pure Consciousness, presented as the whole which is the master-key with which we have to unlock the doors of the other states. The metaphysical nature of the latter is thus revealed as Pure Consciousness which determines the value and the nature of the rest. We thus arrive at the equation

Waking-Dream-Pure Consciousness

THE GOAL OF VEDANTA

Q. 64. Does Vedanta explain the whole of life, and at the same time help realisation of universal good, in actual life?

Or

What is the goal of Vedanta? Discuss.

Ans. The goal of Vedanta is thus described. It is that which being known, everything becomes known, and which being attained, nothing else remains to be attained. The urge or impulse to attain this goal manifests itself in the earliest stages as efforts to satisfy one's cravings or wants and to overcome fears, satisfy all intellectual as well as spiritual wants and overcome fears of all kinds. To attain the former, men make use of religion and science, and to attain the latter they pursue philosophy, especially Vedanta. Vedanta, therefore, does not despise religion or science but seeks their co-ordination. All disciplines from religion upwards tend to 'purity', 'sharpen' or make 'one-pointed' the buddhi or reason—not the intellect as so many writers on Vedanta say. But it should not be understood that one can straight-way start the study of philosophy before this capacity to 'depersonalize' (effacement of the ego) is attained.

The true test of the worth of Vedanta lies in its bearing of life now and here, not in any speculative hypothesis or any intellectually

constructed system. These are not two separate questions but are the obverse and the reverse, so to say, of the same question. Generally men view the highest good and one's own supreme bliss in this or in some future life, taking the individual standpoint, and rest satisfied with it. This is religion or mysticism.

Though, a religion, Vedanta starts with the welfare of the individual, yet it does not stop till the whole of mankind, nay the whole of the world of life, is embraced in its conception of the highest good. Man is not happy unless he has the satisfaction of possessing as much as possible of what is outside of him. At first he seeks wealth and all the means of happiness which are outside of him. He wants wife, friends and neighbours, or society, and he feels that their joy or sorrow is his joy or sorrow. In a word, he feels that their well being constitutes his well being. He next learns that the good of the other creatures and man's good are inter dependent. Vedanta goes a step further and says that the good of even the plant world involves the good of man. In fact, Vedanta points out that what constitutes the body of man also constitutes in different combinations the material world. What constitutes the human body a minute ago is now part of the body of entities outside and *vice versa*. His body is food for others, as other objects are food for him. In fact, this exchange is so continuous that it is impossible to say whether there is anything that can be called one's own at any time. It is a vain belief or delusion to think that there permanently exist anything separate as one's own body. Similarly, the individual mind is made up of the thoughts or ideas, of his parents, neighbours and ancestors, nay, of the world known to him. Nowhere in the mental world of the individual can a line be drawn to indicate what is exclusively his own. His passions and feelings and cravings came to him with his body from his parents, i.e., inherited from his ancestors. Next, as regards what is called the self. Everyone refers to his self as 'I'. What is the characteristic of this 'I'? What is the general mark? It must be the common factor or feature of all the 'Is' with all their differences. Eliminating the latter, which changes with every man and every movement, the common feature 'I' is the only permanent factor known. In a word individuality cannot be defined as a permanent feature. Whatever exists permanently is the universal only. 'The one remains, the many change'. Individuality is a notion which, when enquired into lands us in the universal, the all. The firm conviction that the one is the all attained by constant and deep enquiry into the meaning of life in all its aspects, is the goal of Vedanta. This attainment is impossible unless one constantly looks into one's own life and naturally sees in it the all.

VISISHTAADVAITA

Q 65 What is the distinction between Sankar's Advaita Vedanta and Ramanuja's Visishtadvaita Vedanta regarding the nature of Brahman. Explain

(Agra 1960 ; Poona 1960)

Or

Distinguish carefully between the concepts of Brahman according to Sankara and Ramanuja

(Agra 1963 Jodhpur 1965)

Or

How does Sankara distinguish between Brahma and Iswara? What is the nature of Brahman according to Ramanuja?

(Agra 1955)

Ans In expounding the nature of the Reality according to Visishtadvaita, Ramanuja harmonizes, the claims of revelation, intuition, personal experience and reason. He accepts the authority as valid of Pratyaksha (Perception), Anumana (inference) and Sabda (revelation). Not only the Vedas but even the Pancharatras and the utterances of the Pancharatra and the utterances of the Avatars (Saints) are equally authoritative to him.

The real proof of the being of God is the being in God. Brahman is absolutely true, good and blissful.

The true insight of this philosophy is afforded by the Upanishadic texts—"Brahma Vidapnoti Param—the knower of the Brahman attains the highest (Taittiriya Upanishad 2.1). The Upanishads declare Brahman to be Real—Satya, self-conscious—Jnana, infinite—Anantha, Sinless—Aparihatapman and blissful—Ananda. This conception of Brahman as Real etc., brings out the truth of Visishtadvaita that Brahman is and has reality. Though Brahman is the ground of all changes, in itself it does not change while the intelligence of the souls (Jivatmas) is subject to contractions and expansions on account of their Karma, Brahman is entirely free from all these alteration and alternations. Hence Brahman is defined as "The Real of reals". "Satyasya Satyam"—Brahman is not only Real, it is also intelligent (Jnana). It is the Self underlying all the ultimate subject of experience. While it abides within the sentient (Ajada) and Non-sentient (Jada), it is not touched or tainted by their imperfections).

The universe of the living and non living is an eternal cyclic process with Pralaya—dissolution—and srishti—creation—alternating each other. God reveals Himself in creations. God not only is the ground (Adhara) of the universe, He is also the controller (Niyanta) and Purushottama—possessing an infinity of moral perfections.

The meemamsikas insist on the meticulous performance of the rights prescribed in the Vedas. The Vedanta on the other hand regards the knowledge of Brahman as more important than the performance of Karma. The good resulting from karma according to the Vedas, is attaining the Vedanta, is evanescent and has no intrinsic value. The supreme good of Brahman cannot be bartered away.

Iswara is righteous and absolutely good. There is no caprice and cruelty in his Divine nature. While being immanent in the universe God also transcends it. The Lord is the righteous ruler of the

world dispensing justice according to the deserts of each Jiva i.e., his Karma. The finite self or (Jivatma) has the freedom either to grow into the goodness of God or lapse into wickedness and vice according to his Karma which is in his own hand. Justice consists in the equitable apportionment of the nature of the Karma of each Jiva. God can alter the course of moral law.

Avidya (nescience) and Karma form an endless cycle and their effect cannot be removed by death and retribution. Mukti or liberation would be impossible if Divine Justice functions through the mathematical law of Karma. But Kripa or the Grace of God transfigures the rigorous law of Karma and becomes the ruling principle of religion. The hope of salvation lies in the saving grace of God, the Rakshaka—Saviour. Karma then becomes an attitude of self-surrender. Overpowered by mercy and tenderness God realises his Godliness by saving the sinner. When the universe is steeped in insecurity and sin, the Lord in his infinite mercy appears in the form of divine incarnation (Avatara). The Lord of Splendour takes delight in sporting with finite self (Jiva) with a view to transmuting it into its own nature. The world is really beautiful but it is mistaken to be ugly by the Jivatma owing to its feeling that it is identical with the body. The relation of Sarira and Saririn the body and the soul formulated by Visishtadvaita brings out the synthetic combination of the ultimate values. The Jivatma (Saririn) is distinct from the body. It makes the body live, it controls and co-ordinates its functions and uses the body as an instrument for its own satisfaction. Similarly Brahman or Paramatma is the Saririn or Soul of the Universe because, Brahman is the source and sustenance of all beings in the world. The functioning of the world is an expression for its satisfaction or Leela. There is a triple relation between the soul and the body, namely,

- (1) Aadhara and Aadheya (support and the things supported)
- (2) Niyanta and Niyamaya (the controller and the controlled)
- (3) Sashin and Sesha (the Lord and the servant)

That God (Paramatma) is the life of all life (Antaryami) is the central idea of Visishtadvaita. In its practical aspect, it insists on the idea of God as redemptive love and lays down the path of Bhakti (Devotion) and Prapatthi (self-surrender) as a means to attainment of eternal bliss. He who desires release (Mumukshu) specialises in spiritual quest by Karma Yoga, Jnana Yoga and Bhakti Yoga.

SEVEN STAGES OF SADHANA

Q. 66 Write short notes on (a) Sadhana Saptaka prescribed by Ramanuja for Bhakti, (b) Bandha (Bondage), (c) Moksha, (d) Karma Yoga, (e) Jnana Yoga, (f) Bhakti Yoga.

Ans. (a) As a preparatory discipline to Bhakti Ramanuja prescribes seven stages or steps—Sadhana Saptaka.

(1) Viveka—physical and mental purity by avoiding certain foodstuffs like onions, contamination of untouchables and Kesha, Kitadi (Hair and microbes).

(2) Vimoka—giving up desires.

(3) Abhyasa—practising to keep Isvara Swaroopa constantly in the mind or meditation of God.

(4) Kriya—performance of the duty (Karma) relating to one's own status of life.

(5) Kalyana—observance of Satya (truth) Aarjava (sincerity), Daya (kindness), Dana (charity). These qualities are known as Kalyana.

(6) Avasada—freedom from depression.

(7) Anuddharsha—freedom from elation.

By these seven Sadhanas, Bhakti will be generated and this Bhakti will secure love of God and by the Grace of God, Moksha is secured.

BANDHA (BONDAGE)

(b) The Jivatma owing to its feeling that it is identical with the body seeks the pleasure of the senses in this world and in Swarga. It is thus caught up in the endless cycle of births and deaths in the sub-human, and the celestial worlds. This is bondage or Bandha.

MOKSHA (LIBERATION)

(c) Moksha, the attainment of freedom from the cycles of samsara by seeking the redeeming love of God.

KARMA YOGA

(d) The first step in the building up of Bhakti is the practice of Nishkama Karma (desireless duty). The jivatma is then no longer bound by the attraction of the pleasures of the senses. It realises its own nature of Atman as different from Prakriti (Matter). The real spiritual Self is realised. This is Karma Yoga.

JNANA YOGA

(e) Karma Yoga leads to Jnana Yoga or the method of Self-Realisation. But Jnana Yoga is only a half-way house to devotion. In Self-Realisation (Jnana Yoga) the Jivatma is starnded in solid singleness (Kaivalya). It is self-centred and not God-centred.

BHAKTI YOGA

(f) Bhakti Yoga recognises the need for shifting the centre from self-consciousness to God-consciousness. The Santi (Serenity) which arises from the state of the single soul (Kaivalya) should be replaced by the religious consciousness that God is the source and centre of all finite life and that all Jivatmas gravitate towards God. This knowledge enables the Jiva to renounce Ahamkara and to resign itself absolutely to the will of God. Thus by various stages, there is

a gradual transformation from Nishkama Karma to the service of God. At this stage all Karma is converted into Kainkarya—consecrated service to God and humanity. Every kind of work is thus transformed into the worship of God.

When the spiritual sense is awakened, it thirsts for God and the agony of separation experienced by a Bhakta at this stage is recorded in such outpourings of the religious heart as Gopi Geeta—the famous Asthapadi by Jayadeva. This spiritual hunger can be satisfied only by the realisation of God. The intensity of the yearning is accompanied by the sleeplessness, suspension of physical activities, bodily deterioration resulting in spiritual inanity and blankness. The Lord resulting in spiritual inanity and blankness. The Lord of Love (God) is likewise seized by soul hunger and scorning His heavenly aloofness and infinite Glory. He invades the Bhakta's soul and longs for union with him. The soul is then released out of its fleshy feeling and is followed up in the Ocean of Bliss that is Brahman. The freed soul ascends to its home in the Absolute. The whole process of the evolution of Prakriti (Nature) is designed for the spiritual progress of the Atman. The realisation of Brahman by all beings is the one unceasing purpose running through the ages. *Mama Vartamana Vartante Manushyah Partha Sarvasah —Geeta*

Visishtadvaita guarantees God to all finite beings, human, sub-human and celestial at some time or other. It is therefore a religion of harmony and hospitality. It does not stop with affirming the fatherhood of God and brotherhood of man. It goes further and asserts that God is the inner life and soul of all beings.

(3) DVAITA SAMPRADAYA

Q. 67 Discuss the main Categories of Dvaita Sampradaya and give a table of Categories with their various ramifications.

Ans. In the twelfth century, there lived a very pious Brahmin boy called Yashdev who became a Sanyasi at a very early age and received the name of Purna Prajna. He was blessed with extraordinary intellect and wrote a commentary on Bhagvat Geeta, Brahmasutras and Upanishads.

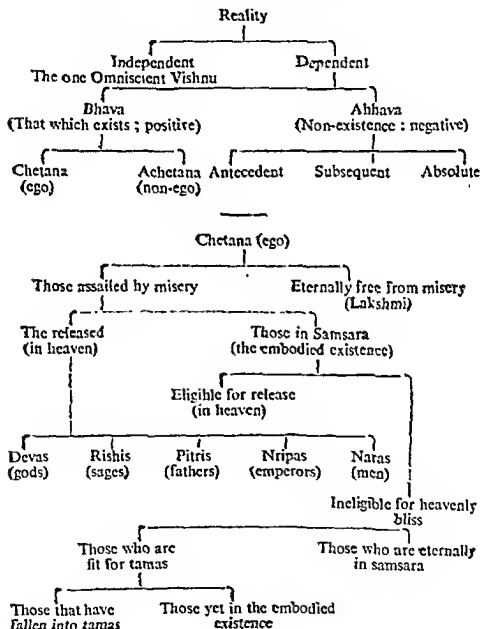
According to him the whole Universe is divided into two main categories: (1) The independent or Swatantra being and (2) dependent or Aswatantra existence.

The independent or Swatantra Being is but one and is absolutely perfect of infinite power and excellence and externally and infinitely blessed in every respect. He is the one Omnipotent, Omnipresent, Omniscient Being and all these ideas of Supreme Being form the connotation of the term Brahman; therefore He is fit to be known and contemplated as Brahman. He is without a second, non-equal to

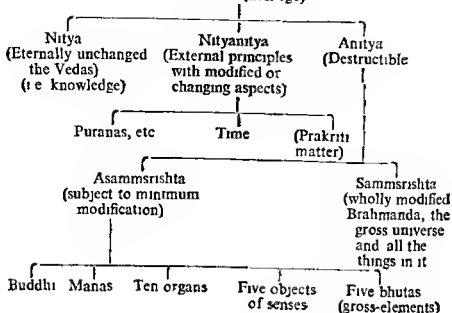
him, and without another as superior to him. It is this Supreme Being, that is also spoken of as Vishnu.

TABLE OF CATEGORIES

A table of categories with their various ramifications is subjoined below for a clear understanding of the realistic philosophy of Sri Madhavacharya the founder of *Dvaita Sampradaya*.



Achetana (non ego)



BHAKTI

Q 68 Write short notes on (a) means of attaining Moksha, (b) means of correct knowledge, admitted by Madhvacharya

Ans (a) In Dvaita also Bhakti is the foremost of all means of attaining Moksha. The intense love which proceeds from a knowledge of his greatness becomes the tie between the Lord and the Soul, and that indeed is the chief instrument of the Supreme ruler. All duties performed must be the outcome of that natural Bhakti and it should be developed till the Jiva is finally relieved.

PRAMAANAAS

(b) The means of correct knowledge, Pramaana—admitted by Madhvacharya are Pratyaksha, Anumana and Sabda. Things which are real cannot be made unreal by any changes in time. The knowledge which refers to things existing while they do not at all exist or which refers to a thing actually existing as not existing is false knowledge and the things so referred to are unreal. Hence the objective world according to this system is real in so far as they are referred to by correct knowledge.

BHEDA (DIFFERENCE)

Q 69 Write brief notes on (a) Bheda (difference), between the Supreme Being and Jiva recognised by Dvaita System, (b) Pervasiveness of the Supreme Being, (c) the different

Jeevas, (d) Samsara, (e) Karma, (f) Incarnation, (g) Mukti, as expounded by Madhvacharya

Ans (a) The Dvaita System recognises the Bheda or difference between the one Supreme Intelligent Being and the little and yet eternal and immortal Spiritual being called Jiva, absolutely subject to his rules. The difference is realised in five ways

- 1 The Lord is distinct from limited intelligence
- 2 He is distinct from unintelligent matter
- 3 One Jiva is distinct from another
- 4 Jivas are distinct from matter
- 5 When matter is divided, the pieces are distinct from one another

According to them, time and space are not continuous parts but are divisible

PERVASIVENESS OF THE SUPREME BEING

(b) The Supreme Being is Omnipresent that is, He is not limited by time and space and is present in every atom of other substances as well as outside, but this characteristic of Omnipresence does not make the Supreme Being a formless mass of substance like a heap of clay

THE DIFFERENT JEEVAS

(c) Though all the Jivas are said to be atomic, there is a gradation among them according as they are endowed with higher or lower capacities

SAMSARA

(d) The Jivas have to work and develop towards their destiny. For this purpose, the physical body and organs are created for their working. This state is called Samsara. Through the Samsara the Jiva has to work hard for many lives till he attains a development which entitles him to realise his essential nature, a state which is called Mukti or final release

KARMA

(e) According to this system Prakṛiti has no self directed activity. It really belongs only to the Jiva (Puruṣa) though under the control of the Supreme Intelligence. The Jivas have therefore to work finally for attaining knowledge

INCARNATION

(f) The appearance of the Supreme Being in the World is only a revelation out of his own gracious will and it is an error on our part to think that His personality so revealed is invested with physical conditions and is limited like ours

MUKTI

(g) There are various classes and grades among the released souls in the world of bliss but they are not at variance with (Jealous of) each other because all have attained to this direct knowledge of Brahman and are free from faults. Their relation is like that of a Master and Pupil

VEDAANTA AND MODERN SCIENCES

(The Spirit of the Modern Age)

Q 70 Philosophy and Science are not regarded as watertight compartments but are permitted to influence each other as parts of one organic whole of knowledge. Discuss

Ans The present age is undoubtedly an age of free thinking and criticism. Every time-honoured conception, whether social, political or religious, is being recast in the new mould of thought, and nothing is accepted as valid until it has been satisfactorily tested by human reason. Our age is an age of criticism, a criticism from which nothing need hope to escape. When religion seeks to shelter itself behind its sanctity and law behind its majesty, they justly awaken suspicion against themselves and lose all claim to the sincere respect which reason yields only to that which has been able to bear the test of its free and open scrutiny. This spirit of criticism born of a dissatisfaction with the existing order of things has invaded every branch of human knowledge both in the East and in the West, and it is a hopeful sign of the times that is a result of this bold and free enquiry into the ultimate truth of things a disposition to bring into synthesis the manifold findings of science and philosophy, of sociology and politics and thereby to harmonize the apparent conflicts in the realms of thought is already in evidence for the betterment of human life. The old antagonism between science and philosophy has almost been reduced to a minimum through the untiring zeal and creative endeavour of the mighty intellects of this rationalistic age. And it must be said to the credit of Vedānta that today Western science no longer contradicts but finds in this philosophy, the crowning glory of Oriental thought, a happy fulfilment of its noblest aspirations, and the hierophants of both the branches of knowledge through understanding and sympathy, have already created opportunities to usher in a new era in the history of mankind.

TWO LINES OF APPROACH TO TRUTH

It cannot but be admitted that much of the unseemly jealousy, hatred and rivalry amongst nations is due to a lack of sympathetic understanding of one another's history of life, tradition and culture. Neither the East nor the West ever seriously attempted to know each other's mind and assimilate the best features of each for their mutual well being. The West has so long been in ignorance of the boldest spiritual flight of Oriental genius and the East has likewise failed to take advantage of the scientific achievements of the West. This ignorance, studied or otherwise of each other's cultural trend and wisdom has in no small measure been productive of antagonism and conflict between the two in the past. Every student of the history of Comparative Philosophy now admits that the journey to the mental antipodes being longer than the journey to the physical, the West has forced its way into the latter and has grabbed while grabbing was good and completely ignored the spiritual. As a matter of fact, the two minds, Eastern and Western, though cognate to each other in form,

kinship, sympathy, had their distinctive lines of growth and expansion. The ancient Hindus by the very nature of their position and environment developed an introspective mentality and started in search of the ultimate verity of life by analysing the internal world, whereas the ancient Greeks and their faithful followers, the people of the West, proceeded in pursuit of the same through a scientific analysis of the external phenomena and it is indeed curious to note that the vibrations of both the minds ultimately tended to produce similar echoes from the goal beyond. But unfortunately both the East and the West till recent years failed to co ordinate their respective findings and thereby kept unbridged the wide gulf existing in viewpoints of life and its destiny.

WHAT SCIENCE AND PHILOSOPHY AIM AT ?

It is interesting to note that in India there has never been any such clash between the findings of science and those of the philosophy of Vedānta. The reason is not far to seek. In India the ultimate motive of investigation into truth and the mode of application of the scientific achievement were attuned to the same spiritual end, and the results of scientific enquiries found their echoes in the spiritual realizations of the master minds of the land. But in the West the case has been just the opposite. The scientific achievements of Occidental geniuses on account of their materialistic outlook, have served mainly to pander to the baser instincts of man by releasing his passions, and have oftener than not ranged themselves as a mighty force to antagonize the sacred aims and purposes of the spiritual life. But today it is really refreshing to find that according to the best minds of the West 'philosophy and science are not regarded as watertight compartments, but are permitted to influence each other as parts of one organic whole of knowledge,' and the lines of demarcation between Realism and Idealism at the present day have become very indistinct. For science has been taking its legitimate share in the problems of philosophy and has arrived at almost the same end. Sir Oliver Lodge in an illuminating article entitled "Science and God", has beautifully summed up the entire process of research in the domain of Reality. 'The revelation of Science,' he says, "is that which occurs here in the physical universe, occurs everywhere, that the laws are the same throughout. In other words, the universe is really one and there is no conflicting or opposition power. So that if there be a God who understands and is responsible for anything. He must be responsible for every thing, that the God of this earth is the God of the whole heavens and that there is none other, that His power and influence extend to the remotest confines of space from eternity to eternity, and that in that majestic and one Reality however little we as yet apprehend in nature we find every part of the material and of mental and spiritual universe too, live and move and have our being." Thus what with the unfoldment of knowledge and what with the indefatigable labours of the modern scientists of the East and the West, the boundaries of distinction have almost vanished and a rapprochement between the two schools of thought as well as between the East and the West has been

greatly facilitated. The one outstanding feature in the gradual toning down of the spirit of antagonism between the two branches of human knowledge is the unconscious orientation of Occidental thinking to the Indian conception of the highest truth of life. What at one time was twitted by the West as preposterous in the Hindu philosophy has now been acknowledged as the finity of human aspiration by the leading Western scientific thinkers and the 'supermen' of Arthur E. Christy have already joined hands in love and admiration for the consummation of a cultural synthesis between the East and the West. It is needless to point out that the output of those secular institutions where Bunsen burners and Bessemer crucibles are in use, cannot but harmonise with the mystic experiences of the Upanishadic seers so as to wed the life of the West to that of the East indissolubly.

VEDANTA THE SCIENCE OF REALITY

Q. 71 'Vedanta is a science of reality' How far do you agree with this view. Discuss

Or

Distinguish carefully between the views of the two systems of Vedanta about the nature of ultimate reality? Which do you prefer? Justify your preference (Agra 1921)

Ans It should be born in mind that the abovementioned conflict between these two departments of knowledge has hitherto centred round the determination of the exact nature of the ultimate Reality. It is the glory of Vedanta that it sounded long ago a death-knell to all the apparent conflicts and contradictions and proved itself to be the 'Science of Reality' which has been competent to solve for mankind the eternal problems about God, soul and the universe. The Vedantists proclaim God to be the Cause of all causes, and the manifold world of human experiences as the elaborated mode of the one eternal Entity. Besides what is called 'creation' is, according to them, but a process of evolution. The finer state is the cause and the grosser state the effect—a fact which is an everyday experience of man in this world of phenomena. The raindrop that sparkles in the sunbeam is nothing but vapour drawn from the ocean, but this vapour ultimately comes down in the shape of raindrops only to be transformed into vapour again. Thus the things that are destroyed only go back to their finer forms. Similar is the case with the universe as a whole. After each cycle all gross manifestations return to their final state—the primal substance, of which all the things of the universe in the form of motion vibration thought, resistance, object, etc. are but various modifications. The Prakriti of the Samkhya is the same as what we understand by Nature or Matter, and the Pralaya (dissolution) is only a state of equilibrium of the three forces tamas (inertia) rajas (activity) and sattva (the balance of the two). When the equilibrium is disturbed and one of the three forces gets the better of the other two, motion sets in and 'creation' begins. The Sruti considers this production and dissolution of the universe as the out breathing and

Universal Self This avidya, the Chitsukti holds, is beginningless, and is of the nature of a bhava (a positive entity), but is removable by knowledge (jnana). It has two aspects, the avarani sakti (veiling power) which hides the real nature of Brahman, and the vikshepa sakti (projecting power) which projects the relative reality of the universe. It is neither extent nor non-existent, but something the exact nature of which is indefinable (anirachannitya). It is this avidya says Sankara in his Brihadaranyakabhashya, that presents things as separate from the Aatman—the Brahman of the 'Upanishads' for it is the nature of avidya to cause differentiation in what would otherwise be a unitary experience. But from the absolute (paramarthika) standpoint there is nothing but the Aatman—the one transcendental Reality which is changeless and eternal. The rigorous monism of Sankara would never admit the co-existence of two absolute realities such as the Noumenon and pheomenon. It is only the Noumenon that exists and the phenomenon has only an empirical reality.

Thus it is clear that the Reality is one, and beyond time, space and causation. It appears as many only when it is viewed through the prism of name and form. The Advaitists generalize the whole universe into one entity which appears as manifold only through our ignorance. They call this theory of their vivartavada (apparent manifestation), and substantiate their position through the well known illustration of the rope and the snake where the rope appears to be a snake, but is not really so. Thus they hold that the whole universe is identical with that being. It is unchanged, and all the changes that we see in it are only apparent and are caused by desa, kala and nimitta (space, time and causation), or according to a higher psychological generalization by nama and rupa (name and form). It is they are one and the same; for from the Absolute standpoint the Atman alone and nothing else exists. Thus it is the Advaita Vedanta that for the first time in the history of the world struck this sublime note of unity in the domain of spirit and matter.

THE GOAL OF SCIENCE

Q. 79 What impact has 'Hindu doctrine of one substance' made on Western Scientists? Discuss

Ans. The modern scientists have almost come to the very same conclusion though in a different way. The present tendency of science is toward the recognition of the ancient Hindu doctrine of one substance. Rightly has Sir John Woodroffe remarked in his Universe as Power—Reality 'When the Western science attributes unity, conservation and continuity to matter, energy and motion in a universe of obvious plurality and discontinuity, what it is in fact doing is to shirk that none of its conceptions have any meaning except on the assumption of the unity and unmoving continuity of consciousness in the sense of the Vedantic Chit. Matter is really indestructible and the glory of the modern scientific achievements lies in the fact that it has

dematerialized matter and has made the way for Vedantic conception of maya and has further recognized that from its *matéria prima* all forms have evolved, that there is life in all things and there are no breaks in nature. There is no such thing as dead matter. The well known experiments of Dr J C Bose establish response to stimuli in inorganic matter. What is this response but the indication of the existence of that sattva guna which Vedanta and Sāṅkhya affirm to exist in all things organic or inorganic? It is the play of Chit in this sattva, so muffled in tamās as not to be recognizable. Consciousness is throughout the same. What varies is its wrappings. There is thus a progressive release of consciousness from gross matter through plants and animals to man. He further says, My own conviction is that an examination of Indian Vedantic doctrines shows that it is in most important respects in conformity with the most advanced scientific and philosophic thought of the West, and that where this is not so it is science which will go to Vedānta and not the reverse. In short, practical science is charged with the mission of finding out the unity of things and already the scientific inventions have helped in no small degree to establish the idea of the unity of mankind to diminish particularization and to foster a wide view of the universe and its meaning. For science is nothing but the finding of unity. When it will reach perfect unity, it will stop from progressing further. Thus Chemistry will cease to advance when it discovers one element out of which all others can be evolved. Similar will be the case with Physics when it is able to find out one energy of which all the others are but manifestations. Thus to attain unity through multiplicity is the goal of science, and all branches of it are bound ultimately to arrive at this conclusion. It is not surprising to find that manifestation and not creation is the watch word of science today. In fact what the Hindu has been cherishing in his bosom for ages is

become typical of modern science. It is admitted on all hands that Physics, by virtue of its being concerned with positive data and having greater scope for experiment and observation than other branches, is the vanguard of the material sciences and that it is the physicists who by their patient study and research have brought about a complete revolution in our old notions regarding the elements out of which the physical universe is built up. For our present purpose, the age of Galileo (1564-1642) may be taken as a great landmark in the history of scientific researches and discoveries. The greatest contribution of Galileo to the scientific world is his analysis of the conception of motion. In his opinion the really important properties of the world are those that can be mathematically defined. The entire cosmos, he says is built out of atoms possessed of four properties: size, shape, weight and motion and these atoms acted on by forces produce by their combination the whole material universe. In other words the object of the science of Physics according to him is to prove that every phenomenon is explained in terms of motions of little particles. Thus the real world around us is conceived by Galileo to be quantitative.

This theory received a systematic treatment later at the hands of Dalton who removed much of the vagueness attaching to Galileo's theory and placed the system on a more logical and scientific basis. In his opinion every substance of the physical universe is the product of a combination of two or more of the ninety chemical elements existing in the world. And to explain the three different states of matter, i.e. solid, liquid and gaseous which are observed in nature, he evolved the theory of heat which, he held, produced changes in matter from solid to liquid and from liquid to gaseous, and increased the atomic and molecular motions of bodies as well. This hypothesis no doubt covered a large ground and explained a wide range of phenomena, but not all of them. In spite of his explanation the notion of atoms remained as vague as before.

Consequently this conception of atoms as ultimate particles of matter had to give way to newer scientific revelations. A series of experiments made towards the close of the nineteenth century brought it clearly home to the minds of the scientists that the atom was not a simple entity. Sir J. H. Thomson, the celebrated English scientist, by a careful adjustment of two plates (i.e. positive and negative electrodes) inside the two ends of a glass tube emptied of air and connecting them to a source of electricity, produced a strange phenomenon. A stream of what is called cathode rays was found to issue from the negative electrode in ward the theory that these rays consisted of electrically charged particles which were found to be nearly two thousand times smaller than the hydrogen atom, the lightest known atom in the world. These particles came to be called electrons and were recognized as the real basis of the material world. Thus the scientists practically bade adieu to gross matter and soared into the realm of Energy. In fact, his theory seemed to make the whole world of matter completely unsubstantial.

But even this failed to meet the various complications that arose, for electrons by themselves are not sufficient to build up atoms of matter, which are electrically neutral, whereas electrons being negatively electrified are mutually repellant and as such useless for constructive purposes. The finding of a positive electric charge was a dire necessity to ensure stability to an assemblage of such electrons. This difficulty was soon overcome by Sir Ernest Rutherford who is credited with the famous theory according to which an atom resembled 'a miniature solar system'. The positive charge was supposed to be located at the centre of the atom and the negatively charged electrons, like so many planets spun round it like a miniature solar system. Thus the central positive charge was held to be just sufficient to counter balance, electrically, the sum of the electrons moving round it. But even this theory failed to satisfy completely the critical spirit of later scientific minds. Max Planck's Wave Theory of Radiation and the Quantum Theory of the celebrated Danish Physicist Niels Bohr, though grand and valuable in themselves, were also insufficient to tackle the intricate problem of the physical universe. All the above theories about an atom had to yield to the purely mathematical theory which gradually gained the upper hand.

According to it the electron is no longer conceived as a particle, but as a system of waves and the fundamental entities are no longer 'picturable'. Thus the old conception of a permanent substance had to give way to an abstract notion—a collection of mathematical symbols. For as Mr. Sullivan has put it "these waves are located within what is called a configuration space". This configuration space is certainly not ordinary physical space, for the reason that each electron requires a three dimensional configuration space to itself. Thus two electrons require a space of six dimensions in which to exist three electrons require a nine dimensional space and so on. It is evident therefore that the configuration space is not real space, and in this sense the wave system that represents an electron is a mere mathematical device and not a description of a physical reality'. Mr. Minkowski's conception that the universe in which events exist is of four dimensions and that it is our minds that split up this universe into three dimensions of space and one dimension of time, serves only to support the above conclusion. So it can no longer be asserted with positive certainty that a given set of data can determine the behaviour of the next set of affairs—the causal link in the strictest sense being hardly ascertainable to explain the happenings of things in nature. Thus strict determinism cannot be assumed to play any substantial part in the behaviour of the ultimate elements of the physical world and curiously enough this gradual elimination of determinism from field of scientific study and research is in keeping with the spirit of the latest findings of modern science.

Einstein's Restricted Principle of Relativity published in 1905 as well as the Generalised Principle of Relativity published ten years later tended only to confirm the modern belief in the validity of mathematical theory. For whatever words science may use for its concep-

light quantum, distance, mass four dimensional continuum, electron, or whatever they be, we find in each case that each of these words stands for a body of mathematical relations,' and consequently 'science does not tell us anything about the substance of the elements out of which we have built up the perception world. It tells us merely mathematical specifications of those elements.' From the above it becomes clear that the material universe is much more subjective than the ancient scientists supposed, and 'the modern scientific man is sufficiently conscious that he is only talking about certain mathematical relations when he talks about the entities out of which he intends to construct the universe

CONCLUSIONS OF MODERN SCIENCE

Q 74 Is the antagonism between Science and Philosophy vanishing with the progress of scientific knowledge? Develop your answer

Ans From the foregoing retrospect it is now easy to follow how this process of abstraction becomes the characteristic feature of modern science. With the passage of time and the rapid march of events science has explored many an unknown region of Nature, and its startling pronouncements are found to echo in no small measure the metaphysical findings of hoary antiquity. To crown all, modern science exhibits a persistent tendency to eliminate altogether the hitherto supposed distinction between mind and matter a phenomenon which is epoch-making in its character, for the scientists by dematerializing matter have practically opened the door for the Vedantic conception of Maya. It is ancient Indian doctrine that both mind and matter are modes of one and the same substance and as such they are akin to each other. This fact has been accentuated by some of the distinguished scientists of the modern age. Dr. A. S. Eddington says in the *Nature of the Physical World*, "The frank realization that physical science is concerned with a world of shadow is one of the most significant advances in the world of physics we watch a shadowgraph performance of the drama of familiar life. The shadow of my elbow rests on the shadow table as the shadow ink flows over the shadow paper. It is all symbol the physicist leaves it. Then comes the Alchemist mind who transmutes the symbols. In the transmuted world new significances arise which are scarcely to be traced in the world of symbols so that it becomes a world of beauty and purpose—and, alas! suffering and evil." "To put the conclusion crudely, the stuff of the world is mind-stuff. The realistic matter and fields of force of former physical theory are altogether irrelevant except in so far as the mind stuff has itself spun these imaginings." "The external world has thus become a world of shadows. In removing our illusions we have removed the substance, for indeed we have seen that substance is one of the greatest of our illusions." Thus we find that Vedantist in regard to the conception of mind matter, and has indirectly introduced in the realm of matter the inevitable doctrine of maya which the Vedantist

that brings about a dichotomy in what is but one undifferentiated mass of pure Consciousness (Sat Chit Ananda)

It is now evident from the above observations that the antagonism between science and philosophy is vanishing with the progress of scientific knowledge, for the findings of science are strengthening and not undermining the foundations of philosophy. The two meet at a point where humanity stands as one indivisible entity, and it is this basic unity which both science and philosophy seek to find out. Therefore science would fail in its noble task of promoting human brotherhood if it caters only to the animal instincts of man and be an instrument of destruction in the hands of politicians. Likewise, if philosophy does not foster a spirit of fraternity among mankind on the basis of its spiritual oneness it too would stultify its sacred mission. We doubt not that if the savants of both departments of human knowledge realize their responsibility and proceed to their common task of betterment of human life and society, the world would be a playground of mankind instead of a battlefield. In conclusion, it must be said to the credit of science that with the advance of knowledge the outlook of the scientific world has undergone a great revolution, the old dogmatism has almost vanished, and the door has been kept open for a co-ordination and synthesis of the newer revelations gathered from the unfathomable womb of Nature. Says Professor Eddington "If the scheme of philosophy which we now rear on the scientific advances of Einstein, Bohr, Rutherford and others is doomed to fall in the next thirty years, it is not to be laid to their charge that we have gone astray. Like the systems of Euclid, of Newton, which have served their turn the systems of Einstein and Heisenburg may give way to some fuller realization of the world. But in each revolution of scientific thought new words are set to the old music, and that which has gone before us not destroyed but refocussed

VIVEKANANDA ON VEDANTA

Swami Vivekananda on Vedanta—Brahman—Karma—Soul—Mukti (Freedom) Knowledge—God—Ethics—The East and the West—Universal Toleration—Spiritual Oneness of the Universe—What our Country Wants—Have Faith in yourselves—Go Forward—Carry Vedanta to Every Door

Q 75 What are the views of Vivekananda on Vedanta ?
Discuss

Ans The spiritual portion of our religion is in the second part, the Jnana Kanda, the Vedanta, the end of the Vedas, the gist, the Goal of the Vedas. The essence of the knowledge of the Vedas was called by the name of Vedanta, which comprises the Upanishads, and all the sects of India whether Dualists, Monists or the Sharvites, Vaishnavites Saktas, Sauras Ganapatyas. If there is any sect in India which dares to come within the fold of Hinduism, it must acknowledge the Upanishads of the Vedas. They can have their own way, but they must obey the authority

All the philosophers of India who are orthodox have to acknowledge the authority of Vedanta and all our present-day religions, however crude some of them may appear to be, however inexplicable some of their purposes may seem, one who understands them, and studies them, can trace them back to the ideas of the Upanishads. Great spiritual and philosophical ideas in the Upanishads are today with us, converted into household worship in the form of symbols. Thus the various symbols now used by us, all come from the Vedanta, because in the Vedanta they are used as figures, and these ideas have spread among the nation and permeated it throughout, until they become part of their everyday life, as symbols.

The principles of religion that are in the Vedanta are unchangeable. Why? Because they are all built upon the eternal principles that are in man and nature; they never change. Ideas about the soul, going to heaven, and so on can never change, they were the same thousands of years ago, they are the same today, they will be the same millions of years to come. If in modern times our society requires changes to be made, they must be met, and sages will come and show us the way how to meet them; but not one jot of the principles of our religion will be changed; they will remain intact.

BRAHMAN

Q. 76. Write short notes on (a) Brahman, (b) Karma, (c) Soul, (d) Mukti, (e) Knowledge, (f) God as expounded by Vivekananda.

Ans. (a) Brahman is the general cause of all these manifestations. What is this Brahman? He is eternal, eternally pure, eternally awake, the almighty, the all-knowing, the all-merciful, the omnipresent, the formless, the partless. He creates this universe. If He is always creating and holding up this universe, two difficulties arise. We see that there is partiality in the universe. One person is born happy, and another unhappy; one is rich and another is poor; this shows partiality. Then there is cruelty also, for here the very condition of life is death. One animal tears another to pieces, and every man tries to get the better of his own brother. This competition, cruelty, horror, and heart rending sights day and night, is the state of things in this world of ours. If this be the creation of a God, that God is worse than any devil that men ever imagined. As says the Vedanta, it is not the fault of God that this partiality exists, that this competition exists. Who makes it? We ourselves. There is a cloud shedding its rain on all fields alike. But it is only the field that is well-cultivated, which gets the advantage of the shower; another field, which has not been tilled or taken care of, cannot get that advantage. It is not the fault of the cloud. The mercy of God is eternal and unchangeable; it is we that make the differentiation. But how can this difference of some being born happy and some unhappy be explained? They do nothing to make that difference; Not in this life, but they did in their last birth, and this difference is explained by the action in the previous life.

KARMA

(b) We now come to the second principle on which we all agree that life is eternal. It is not that it has sprung out of nothing for that cannot be. You know it already, that each one of us is the effect of the infinite past. For good or evil he comes to work out of his own past deeds. That makes the differentiation. This is the law of Karma. Each one of us is the maker of his own fate. This law knocks on the head at once all doctriness of predestination and fate and gives us the only means of reconciliation between God and men. We, and none else, are responsible for what we suffer. We are the effects and we are the cause. We are free therefore. If I am unhappy, it has been of my own making and that very thing shows that I can be happy if I will. If I am impure that is also of my own making and that very thing shows that I can be pure if I will. The human will stands beyond all circumstance. Before it the strong, gigantic, infinite will and freedom in man all the powers even of nature, must bow down, succumb, and become its servants. This is the result of the law of Karma.

SOUL

(c) The next question of course naturally would be what is soul? We cannot understand God in our scriptures without knowing soul. There have been attempts in India and outside of India too to catch a glimpse of the beyond by studying external nature and we all know what an awful failure has been the result. Instead of giving us a glimpse of the beyond, the more we study the material world the more we tend to become materialised. The more we handle the material world, even the little spirituality which we possessed before, vanishes. Therefore that is not the way to spirituality to knowledge of the Highest, but it must come through the heart, the human soul. The external workings do not teach us anything about the beyond about the Infinite. It is only the internal that can do so. Through soul therefore the analysis of the human soul alone can we understand God. There are differences of opinion as to the nature of human soul among the various sects in India but there are certain points of agreement. We all agree that souls are without beginning and without end, immortal by their very nature, also that all powers, blessing, purity, omnipresence, omniscience are buried in each soul. That is a grand idea we ought to remember. In every man and in every animal however weak or wicked, great or small, resides the same omnipresent omniscient soul. The difference is not in the soul but in the manifestation. Between me and the smallest animal the difference is only in manifestation but as a principle he is as small as I am, he is my brother, he has the same soul as I have. This is the greatest principle that India has preached. The talk of the brotherhood of man becomes in India the brotherhood of universal life of animal and of all life down to the little ants, all these are our bodies. Even as our Scripture says — Thus the sage knowing that the same Lord inhabits all bodies will worship every body as such. That is why in India there have been such merciful ideas about the poor,

about animals, about everybody and everything. This is one of the common grounds about our ideas of the soul.

One thing more about the soul, Those who study the English language are often deluded by the words, soul and mind. Our Aatman and soul are entirely different things. What we call *Mēnas*, the mind, the Western people call soul. The West never had the idea of soul until they had gone through Sanskrit Philosophy, some twenty years ago. The body is here, beyond that the mind, yet the mind is not the Aatman, it is the fine body, the *Sukshma Sarira*—made of fine particles, which goes from birth to death and so on, but behind the mind is the Aatma, the soul, the self of man. It cannot be translated by the word Soul and Mind, so we have to use the word Aatman, or as Western philosophers have designated by the word, Self. Whatever word you use you must keep it clear in your mind, that the Aatman is separated from the mind, as well as from the body, and that this Aatman goes through birth and death, accompanied by the mind—the *Sukshma Sharira*. And when the time comes that it has attained to all knowledge and manifested itself to perfection, then this going from birth to death ceases for it. Then it is all liberty either to keep that mind, or the *Sukshma Sharira*, or to let it go for ever and remain independent and free throughout all eternity. The goal of the soul is freedom.

MUKTI (FREEDOM)

(d) Even in the highest of heaven, says our Scripture, you are a slave. What matters it if you are a king for twenty thousand years? So long as you have a body, so long as you are a slave to happiness, so long as time works on you, you are a slave. The idea, therefore, is to be free of external and internal nature. Nature must fall at your feet, and you must trample on it, and be free and glorious, by going beyond. No more is there life, therefore, no more is there death, no more enjoyment, therefore, no more misery. It is bliss unspeakable, indestructible, beyond everything. What we call happiness and good here are but particles of that eternal Bliss. And this eternal Bliss, is our goal.

KNOWLEDGE

(e) The soul is also sexless, we cannot say of the Aatman that it is a man or a woman. Sex belongs to the body alone. All such ideas, therefore, as a man or woman, are a delusion when spoken with regard to the Self, and are only proper when spoken of the body. So are the ideas of age. It never ages; The ancient One is always, The same. How did it come down to earth? There is but one answer to that in our Scriptures. Ignorance is the cause of all this bondage. It is through ignorance that we have become bound; knowledge will cure it, by taking us to the other side. How will that knowledge come? Through love, Bhakti. By the worship of God, by loving all beings as the temples of God, He resides within them. Thus, with that intense love will come knowledge, and ignorance will disappear, the bonds will break, and the soul will be free.

GOD

(f) There are two ideas of God in our Scriptures one the personal (Saguna) and the other, the impersonal (Nirguna). The idea of the personal God is, that He is the omnipresent creator, preserver, and destroyer of everything, the eternal Father and Mother of the universe, but One who is eternally separate from us and from all souls, and liberation consists in coming near to Him and living in Him. Then there is the other idea of the Impersonal where all those adjectives are taken away as superfluous, as illogical and there remains an impersonal, omnipresent Being who cannot be called a knowing being, because knowledge only belongs to the human mind. He cannot be called a thinking being a reasoning being because reasoning is a sign of weakness. He cannot be called a creating being because none creates except in bondage. What bondage has He? None works except it is to supply some wants. What wants has He? In the Vedas it is not the 'He' that is used but It for He would make an invidious distinction as if he were a man. If the impersonal is used and this impersonal 'It', is preached. This system is called the Advaita.

ETHICS

Q 77 *Discuss the views expressed by Vivekanand on Ethics*

Ans And what are our relations with this Impersonal Being? That we are He. We and He are one. Every one is but a manifestation of that Impersonal the basis of all being and misery consists in thinking of ourselves as different from this Infinite Impersonal Being, and liberation consists in knowing our unity with this wonderful Impersonality. These in short are the two ideas of God that we find in our Scriptures. Some remarks ought to be made here. It is only through the idea of the Impersonal God that you can have any system of ethics. In every nation the truth has been preached from the most ancient times love human beings as yourselves. In India, it has been preached, love all beings as yourselves, we make no distinction between man and animal. But no reason was forthcoming no one knew why it would be good to love other beings as ourselves. And the reason why is there, in the idea of the Impersonal God, you understand it when you learn that the whole world is one of the oneness of the universe—the solidarity of all life—that in hurting any one I am hurting myself in loving any one I am loving myself. Hence we understand why it is that we ought not to hurt others. The reason for ethics therefore can be had from this ideal of the Impersonal God. Then there is the question of the position of the Personal God in it, I understand the wonderful flow of love that comes from the idea of a Personal God. I thoroughly appreciate the power and potency of Bhakti on men to suit the needs of different times. What we now want in our country however is not so much of weeping

but a little strength. What a mine of strength is there in this Impersonal God, when all superstitions have been thrown over-board, and man stands on his feet with the knowledge that I am the Impersonal Being of the world? What can make me afraid? I care not even for nature's laws. Death is a joke to me. Man stands on the glory of his own soul, the Infinite, the Eternal the Deathless—that soul which no instruments can pierce, which no heat can dry, nor fire burn, no water melt, the Infinite, the Deathless, without beginning and without end before whose magnitude the suns and moons and all their systems appear like drops in the ocean, before whose glory space melts away into nothingness, and time vanishes into non-existence. This glorious Soul, we must believe in. Out of that will come power. Whatever you think, that you will be. If you think yourselves weak, weak you will be; if you think yourselves strong, strong you will be; if you think yourselves impure, impure you will be; if you think ourselves not as weak, but as strong, omnipotent, omniscient. No matter that I have not expressed it yet; it is in me. All knowledge is in me, all power, all purity, and all freedom. Why cannot I express this Knowledge? Because I do not believe it. Let me believe in it and it must and will come out. This is what the idea of the Impersonal teaches. Make your children strong from their very childhood, teach them not weakness, nor forms, but make them strong, let them stand on their feet, bold, all conquering, all suffering and first of all let them learn of the glory of the Soul, That, you get alone in the Vedanta,—and there alone. It has ideas of love and worship and other things which we have in other religions, and more besides; but this idea of the Soul is the life-giving thought, the most wonderful. There and there alone, is the great thought that is going to revolutionise the world and reconcile the knowledge of the material world with religion.

Mind you, we have no quarrel with any religion in the world. We have each our *Istham*, (option), pleasure. But when we see men coming and saying, "this is the only way," and trying to force it on us in India, we have a word to say; we laugh at them. For such people who want to destroy their brothers because they seem to follow a different path towards God, for them to talk of love is absurd. Their love does not count for much. How can they preach of love who cannot bear another man to follow a different path from their own? If that is love, what is hatred? We have no quarrel with any religion in the world, whether it teaches men to worship Christ, Buddha or Mohammad or any other prophet. "Welcome, my brother," the Hindu says, "I am going to help you; but you must allow me to follow my way too. That is my *Istham*. Your way is very good, no doubt, but it may be dangerous for me. My own experience tells me what is good for me, and no army of doctors can tell me that. So I know from my own experience what path is the best for me." That is the goal, the *Istham* and therefore we say that if a temple, or a symbol, or an image, helps you to realise the Divinity within, you are welcome to it. Have two hundred images if you like. If certain forms and formulas help you to realise the Divine, God speed

you ; have, by all means, whatever forms, and whatever temples, and whatever ceremonies bring you nearer to God. But do not quarrel about them ; the moment you quarrel you are not going Godward you are going backward, towards the brutes. The idea is one of inclusion of every one in exclusion of none. The highest and greatest help that is given in the dissemination of spiritual knowledge. The one vital duty incumbent on you if you really love your religion, if you really love your country, is that you must struggle hard to be up and doing, with this one great idea of bringing out the treasures from your closed books, and delivering them over to their rightful heirs. And above all, one thing is necessary. Every one wants to command and no one wants to obey : and this is owing to the absence of that wonderful Brahmacharya of yore. First, learn to obey. The command will come by itself. Always first learn to be a servant, and then you will be fit to be a master.

THE EAST AND THE WEST

Q. 78. Analyse the Views of Vivekananda on the East and the West.

Ans. In the West, they are trying to solve the problem how much a man can possess, and we are trying here to solve the problem on how little a man can live. This struggle and this difference will still go on for some centuries. But if history has any truth in it, and if prognostications ever prove true, it must be that those who train themselves well, will in the end gain the battle, and that those who run after enjoyment and luxury, however, vigorous they may seem for the moment, will have to die and become annihilated.

All their theories, their teachings, their doctrines, and their ethics are built round the life of a personal founder, from whom they get their sanction, their authority, and their power ; and strangely enough, upon the historicity of the founder's life is built, as it were all the fabric of such religions.

Everyone of the great religions in the world excepting our own, is built upon such historical characters ; but ours rests upon principles. There is no man or woman who can claim to have created the Vedas. They are the embodiment of eternal principles ; sages discovered them ; and now and then the names of these sages are mentioned, just their names ; we do not even know who or what they were. In many cases, we do not know who their father were, and almost in every case we do not know when and where they were born. But what cared they, these sages, for their names ? They were the preachers of principles and they themselves, so far as they went, tried to become illustrations of the principle they preached.

This little earthly horizon of a few feet is not that which bounds the view of our religion. Ours is away beyond, and still beyond ; beyond the senses, beyond space and beyond time, away, away beyond till nothing of this world is left and the universe itself becomes like a drop in the transcendent ocean of the glory of the Soul. Ours is the

true religion, because it teaches that God alone is true, that this world is false and fleeting, that all our gold is but as dust, that all your power is finite, and that life itself is oftentimes an evil ; therefore it is, that ours is the true religion.

It is in vain to try to gather all the people of the world around a single personality. It is difficult to make them gather together even round eternal and universal principles. If it ever becomes possible to bring the largest portion of humanity to one's way of thinking in regard to religion, mark you, it must be always through principles and not through persons. You may take up any one of the prophets or teachers your guide and the object of your special adoration ; you are even allowed to think that he whom you have chosen is the greatest of the prophets, greatest of all the avataaras ; there is no harm in that, but you must keep to a firm background of eternally true principles. The strange fact here is, that the power of our Incarnation has been holding good with us only so far as they are illustrations of the principles in the Vedas. The glory of the Krishna is that he has been the best preacher of our eternal religion of principles and the best commentator on the Vedanta that ever lived in India.

UNIVERSAL TOLERATION

Q. 79. The conclusions of modern science are the very conclusions the Vedanta reached ages ago.' Discuss after Vivekanand.

Or

'Write a note on Universal Toleration' envisaged in Vivekanand's Philosophy.

Ans. The conclusions of modern science are the very conclusions the Vedanta reached ages ago : only, in modern science, they are written in the language of matter. I have myself been told by some of the best Western scientific minds of the day, how wonderfully rational the conclusions of the Vedanta were. I know one of them personally, who scarcely has time to eat his meals, or go out of his laboratory, but who yet would stand by the hour to attend my lectures on the Vedanta ; for, as he expresses it, they are so scientific, so exactly harmonious with the aspirations of the age and with the conclusions to which modern science is coming at the present time. India was alone to be the land of all lands of toleration and of spirituality. In that distinct time, the sage arose, and declared, "Ekam Satvipra babudhaa vadanti".—He who exists is one ; the sages call Him variously. This is one of the most memorable sentences that was ever uttered, one of the grandest truths that was ever discovered. And for us Hindus this truth has been the very backbone of our national existence. For throughout the vistas of the centuries of the national life, this one idea, "Ekam sat vipraa bahudhaa vadanti," comes down, gaining in volume and in fulness till it has permeated the whole of our national

existence, till it has mingled in our blood, and has become one with us. We love that grand truth in every vein, and our country has become the glorious land of glorious toleration. It is here and here alone that they build temples and churches for the religions which have come with the object of condemning our own religion. This is one very great principle that the world is waiting to learn from us.

Therefore the world is waiting for this grand idea of universal toleration. It will be a great acquisition to civilisation. Nay no civilisation can long exist unless this idea enters into it. No civilisation can grow unless fanaticism, bloodshed and brutality stop. No civilisation can begin to lift up its head until we look charitably upon one another and the first step towards that much needed charity is to look charitably and kindly upon the religious convictions of others. Nay more to understand that not only should we be charitable but positively helpful to each other however different our religious ideas and convictions may be. And that is exactly what we do in India as I have just related to you. It is here in India that Hindus have built and are still building churches for Christians, and mosques for Muhammedans. That is the thing to do. In spite of their hatred, in spite of their brutality, in spite of their cruelty, in spite of their tyranny, and in spite of the vile language they are given to uttering we will and must go on building churches for the Christians and mosques for the Muhammedans until we conquer through love, until we have demonstrated to the world that love alone is the fittest thing to survive and no hatred that it is gentleness that has the strength to live on to fructify, and not mere brutality and physical force.

The other great idea that the world wants from us today—the thinking part of Europe nay the whole world—is that eternal grand idea of the spiritual oneness of the whole universe. I need not tell you today men from the Madras University how the modern researches of the West have demonstrated through physical means, the oneness and the solidarity of the whole universe how physically speaking you and I the Sun Moon and stars, are but little waves or wavelets in the midst of an infinite ocean of matter, how, Indian psychology demonstrated ages ago that, similarly, both body and mind are but mere names or little wavelets in the ocean of matter, the samashti and how going one step further, it is also shown in the Vedanta that behind that idea of the unity of the whole show, the real Soul is one. There is but one Soul throughout the universe all is but One Existence. None can regenerate this land of ours without the practical application and effective operation of this idea of the oneness of things. The finite oneness of the Soul is the eternal sanction of all morality that you and I are not only brothers but that you and I are really one. This is the dictate of the Indian Philosophy. This oneness is the rationale of all ethics and all spirituality, Europe wants it today just as much as our down trodden masses do.

WHAT OUR COUNTRY NOW WANTS ?

What our country now wants, are muscles of iron and nerves of steel, gigantic will which nothing can resist, which can penetrate into the secrets of the universe and will accomplish their purpose in any fashion, even if it meant going down to the bottom of the ocean and meeting death face to face. That is what we want, and that can only be created, established and strengthened, by understanding and realising the ideal of the Advaita, that ideal of the oneness of all

HATE FAITH IN YOURSELVES

Q 80 What according to Vivekananda is the secret of greatness ? Elaborate

Ans Faith, Faith, faith in ourselves, faith, faith in God—this is the secret of greatness. If you have faith in all three hundred and thirty million of your mythological gods, and in all the gods which foreigners have now and again introduced into your midst, and still have no faith in yourselves, there is no salvation for you. Have faith in yourselves, and stand up on that faith and be strong, that is what we need. Why is it that we, three hundred thirty millions of people, have been ruled for the last one thousand years by any and every handful of foreigners who chose to walk over our prostrate bodies ? Because they had faith in themselves and we had not. What did I learn in the West, and what did I see behind those frothy sayings of the Christian sects repeating that man was a fallen and hopelessly fallen sinner ? There, I saw that inside the national hearts of both Europe and America, resides the tremendous power of the man's faith in himself. An English boy will tell you I am an Englishman, and I can do anything. The American boy will tell you the same thing, and so will any European boy. Can our boys say the same thing here ? No, not even the boy's fathers. We have lost faith in ourselves. Therefore to preach the Advaita aspect of the Vedānta it is necessary to rouse up the hearts of men, to show them the glory of their souls. It is therefore I preach this Advaita, and I do so not as a sectarian, but upon universal and widely acceptable grounds.

If the Brahman has more aptitude for learning on the ground of heredity than the Pariah, spend no more money on the Brahman's education, but spend all on the Pariah. Give to the weak, for there all the gift is needed. If the Brahman is born clever he can educate himself without help. If the others are not born clever, let them have all the teaching and the teachers they want. This is justice and reason as I understand it. Our poor people, these down trodden masses of India, therefore, require to hear and to know what they really are. Aye, let every man and woman and child, without respect of caste or birth, weakness or strength, hear and learn that behind strong and the weak, behind the high and the low, behind every one, there is that Infinite Soul, assuring the Infinite possibility and the infinite capacity of all to become great and good.

GO FORWARD

Q 81 Sum up Vivekanand's message to the people of India

Ans Let us proclaim to every soul—' Arise, awake and stop not till the goal is reached, Arise Awake, Awake " from this hypnosis of weakness

My ideal is growth expansion, development on national lines As I look back upon the history of my country I don't find in the whole world another country which had done quite so much for the improvement of the human mind Great things have been done in the past in this land and there is both time and room for greater things to be done yet I am sure you know that we cannot stand still If we stand still we die We have either to progress or to degenerate Our ancestors did great things in the past but we have to grow into a fuller life and march beyond even their great achievements How can we now go back and degenerate ourselves? That cannot be, that must not be, going back will lead to national decay and death Therefore let us go forward and do yet greater things, that is what I have to tell you I only ask you to work, to work to realise more and more the Vedantic ideal of the solidarity of man and his inborn divine nature

The ideal man of our ancestors was the Brahman In all our books stands out prominently this ideal of the Brahman In India the greatest princes seek to trace their descent to some ancient sage, who, dressed in a loin cloth, lived in a forest eating roots, and studying the Vedas It is there that the Indian prince goes to trace your ancestry You are on the high caste when you can trace your ancestry to a Rishi and not otherwise Our ideal of high birth therefore is different from that of others Our ideal is the Brahman ideal What do I mean? I mean the ideal Brahman ness in which worldliness is altogether absent and true wisdom is abundantly present That is the ideal of the Hindu race Have you not heard how it is declared that he, the Brahman is not amenable to law, that he has no law, that he is not governed by kings and that his body cannot be hurt? That is perfectly true Do not understand it in the light thrown upon it by interested and ignorant fools, but understand it in the light of the true and original Vedantic conception If the Brahman is he who has killed all selfishness and who lives and works to acquire and propagate wisdom and the power of love if a country is altogether inhabited by the Brahmans by men and women who are spiritual and moral and good is it strange to think of that country as being above and beyond all law? What police what military are necessary to govern them? Why should any one govern them at all? Why should they live under a government? They are good and noble, and they are the men of God, these are our ideal Brahmans and we read that in the Satya Yuga there was only one caste and that was the Brahman We read in the Mahabharat that the whole world was in the beginning peopled with Brahmans and that as they began to degenerate they became divided into different castes and that when the cycle turns round

they will all go back to the Brahminical origin. This cycle is turning round now and I draw your attention to this fact. Therefore our solution of the caste question is not degrading those who are already high up, is not running much through food and drink, is not jumping out of our own limits in order to have more enjoyment, but it comes by every one of us fulfilling the dictates of our Vedantic religion by our attaining spirituality, and by our becoming the ideal Brahman. There is a law laid on each one of you in this land by your ancestors, whether you are Aryans or non Aryans, Rishis or Brahmans or the very lowest outcastes. The command is the same to all, that you must make progress without stopping and that, from the highest man to the lowest, every one in this country has to try and become the ideal Brahman. This Vedantic ideal is applicable not only here but over the whole world. Such is our ideal of caste, as meant for raising all humanity slowly and gently towards the realisation of that great ideal of the spiritual man, who is non resisting calm steady, worshipful, pure and meditative. In that ideal there is God.

CARRY VEDANTA TO EVERY DOOR

Good results can be produced only through love, through sympathy. It is a great subject. This ship of our nation O Hindus, has been usefully plying here for ages. Today perhaps, it has sprung a leak. Today perhaps it has become a little worn out and if such is the case, it behoves you and me to try our best to stop the leak and holes. Let us tell our countrymen of the danger, let them awake and help us. I will cry at the top of my voice from one part of this country to the other to awaken the people to the situation and their duty. But patriots, love the race which has done such great things for us in the past. The spirit will triumph in the long run. In the meanwhile let us work and let us not abuse our country, let us not curse and abuse the weather beaten and workworn institutions of our thrice holy motherland. Have no word of condemnation, even for the most superstitious and the most irrational of its institutions for they also must have served some good in the past. Remember always, that there is not in the world any other country whose institutions are really better in their aims and objects than the institutions of this land. I have seen castes in almost every country in the world but nowhere is there a *caste* and purpose so glorious as here. If caste is thus unavoidable, I would rather have a caste of purity and culture and self sacrifice than a caste of dollars. Therefore utter no words of condemnation. Close your lips and let your hearts open. Work out the salvation of this land and of the whole world each of you thinking that the entire burden is on your shoulders. Carry the light and the life of the Vedanta to every door, and rouse up the divinity that is hidden within every soul. Then whatever may be the measure of your success, you will have this satisfaction, that you have lived worked and died for a great cause. In the success of this cause, howsoever brought about, is centred the salvation of humanity and hereafter.

CHAPTER V

DOCTRINE OF MOKSHA SADHNA

Q. 82. Write an introductory note on the doctrine of Moksha

Ans Introduction Man in his original nature is divine free from suffering and sin, birth and death. He is the unborn and undying spirit, the immortal and blissful self. If, still, he sins and suffers in consequence, and becomes unhappy and miserable, that is because in his ignorance, he forgets his divine nature, separates himself from God and lives an isolated life. The root cause of the ills and the evils to which we are subject in life in this world is ignorance of reality i.e. wrong knowledge about our self and the world. While the individual soul is really different and distinct from the body, the mind, the senses, we in our ignorance confuse our self with the body and become apparently identified with the mind body organism. With this, we become subject to all the limitations and vicissitudes of the body. We are swayed by the passions and impulses of our organic life and become attached to the objects of the world, which satisfy them. Out of such attachment for things pleasureable or aversion for things painful, there arises in us all sort of activities for obtaining or avoiding them. Now to reap the consequences of the actions of one life, under the law of Karma, we are born again and again until all our karmas are exhausted and we become free from birth and death. By 'bondage' is commonly meant the process of birth and rebirth and the consequent miseries to which an individual is subject. Liberation (Mukti or Moksha) means therefore, the stoppage of this process.

Although liberation commonly means the cessation of the process of birth and rebirth and of consequent suffering for an individual, yet there is a difference of opinion among the schools of Indian philosophy and religion with regard to the exact nature of the state of liberation and the time when it is actually attained. The specific questions which arise here are these —

- (i) Is it conscious or unconscious state of existence
- (ii) Is it a state free from pain
- (iii) Is it a state of pleasure
- (iv) Is it a state of individual self existence
- (v) Is it possible here or hereafter
- (vi) Is moksha negation of empirical life

All the views suggested by these questions have been held and supported by different systems of Indian philosophy and religion

Q. 83. State Vaisheshika school's view on Moksha.

Ans. (1) According to Vaisheshikas, there are nine specific qualities of the empirical self viz. Intelligence (Buddhi), Pleasure (Sukha), Pain (Duhkha), Desire (Iccha), Aversion (Dvesa), Conation (Prayatha) Righteousness (Dharma), Unrighteousness (Adharma), and predisposition due to past experience (Sanskara); and they are all negated in the state of Moksha. With their destruction no consciousness remains.

Criticism. How can a state of unconsciousness be different from state of a stone or stick.

(2) No pain remains in state of Moksha.

(3) However Vaisheshikas hold that there is felicity in the state of Moksha. Since according to Vaisheshikas, happiness is always felt happiness, it is contradiction to suppose that there is natural felicity in the self even in the absence of consciousness.

(4) Moksha is a state of individual self-existence. Each Atman, in a state of Moksha, is gathered into itself in self-centered repose.

(5) Moksha cannot be attained by an individual so long as it is in a body and somehow connected with it. The body and the senses being there, we cannot possibly prevent their contact with unpleasant objects and so one must submit to the inevitable experience of painful feelings. Moksha is, therefore, attainable after death.

(6) Moksha implies complete negation of empirical life. So long there is trace of empirical life, there is no moksha. Moksha is the absolute destruction of nine specific qualities of the self.

Q. 84. Compare the viewpoint of Vaisheshikas and Nyaya on Moksha.

Ans. (1) Naiyayikas agree with Vaisheshikas that moksha is a state of unconsciousness.

(2) They also agree with Vaisheshikas that moksha is a state free from all pains.

(3) Both also hold that moksha is possible after there is negation of all empirical experience.

According to Nyaya bondage is a condition of the Atman or self, the condition of its being subject to experiences including feelings of attraction, aversion, etc., which lead to unhappiness. It is a condition of all self which comes about through its connection with the mind which is its organ or instrument of experience. The effect of such connection is not merely specific experiences in the self, but also certain tendencies of dispositions (Sanskaras) in the self as a consequence of its experiences. The self's true freedom therefore consists not merely in the cessation of its experiences but also in the destruction of these latest tendencies which mature into future experiences

that there is no happiness in the state of freedom. The Naiyayika however points out that what is really meant by happiness in such scriptural texts is mere relief from suffering

As a matter of fact the use of term happiness to indicate mere negative relief is very common among men (*Dukhabhava' pi sukh-shabda* *proyagahi* loke, *eg*, we describe the state of freedom from illness as a state of being well

Criticism Mallisena offers the following criticism against Nyaya view in the "*Syadvadamanjari*",—

(1) The contention that the prompting of pathological pleasure would be inconsistent with the Self's autonomy and freedom in the Moksha state is based on a misconception. While the attraction of earthly objects is heteronomons, there is higher pleasure which is not inconsistent with the Self's autonomy. It is based on a pure desire (*Sprhamatra*) which does not bind for the simple reason that it does not point beyond itself to anything that is external. It makes its appearance when one has ascended the penultimate stage and at last disappears in the ultimate perfection of the Moksha state. There is therefore at least one desire which is pure and not pathological—it is the desire which seeks perfection of the Moksha state and is not directed to any thing external. Because it seeks nothing that is external, it cannot bind the individual, and it ceases of itself when the object, *viz*, perfection of the individual in the moksha state, has been attained or realised

(2) It is not true that we cannot experience pure happiness. The pure happiness which results from self-restraint and from indifference to things that are temporal is not only worthy of a spiritual being but also capable of being realised even in this life as is proved by the testimony of experienced men. It is an exquisite happiness, this satisfaction (*nivrttaja sukha*) which results from self restraint, a pure pleasure as distinguished from ordinary pleasures which are mixed with suffering. It is known to those who practise self restraint and it has to be accepted on the testimony of such spiritual experts or judges

(3) If pleasure be a good and pain be an evil in this life, they must be so in every other life. Contrary wise the absence of pleasure is an evil and the absence of pain a good in all conditions. If the moksha state were to consist in the absence of pleasure or happiness it would be an evil and an undesirable consummation instead of being a desirable condition of the Self

(4) If in the Moksha state the Atman were to be reduced to a condition in which it is indistinguishable from material objects such as pebbles, etc., what is the use of striving after such a state? For better is this phenomenal life (*Samsaravastha*) in which happiness comes to us at least at intervals tainted by suffering though it be. A state of absolute indifference in which there is neither pleasure nor pain, a dead level of emotional uniformity, is the negation of spiritual life

of the self as brought about by the intuition of Self as distinct from not self, and not the freedom of self annulment in Brahman through the intuition of the absolute as the negation of all difference

Q 86 What is Purvamimamsa doctrine of Moksha ?

Ans In the early Mimamsa philosophy are religion, the highest goal of human life appears to have been heaven (swarga) which is a state of unalloyed bliss that can be attained hereafter by performing here the Vedic rites. But the later Mimamsakas agree with the other Indian thinkers in accepting moksha or liberation from bondage to the body as the highest good (Nihisreyasa)

The Purvamimamsa doctrine of Moksha as represented by Kumarila Bhatta, furnishes a contrast to this negative conception of Moksha of Sankhya and Nyaya. According to the Purvamimamsa view the Self which is different in each body and ubiquitous, is both spiritual and not spiritual. In respect of its spiritual part it is the seer, the witnessing subject of experience and is the object of the recognition "I am He". In respect of its non spiritual part, it is subject to transformation in the forms of cognitions, pleasures, pains etc. This self is revealed only in self consciousness.

In the Purvamimamsa view therefore, pleasure, pains etc. are not transformations of the mind (manas) or internal organ (antahkarana) as in the Sankhya and Vedanta view, but are transformations of the non spiritual part of the Self. The Purvamimamsa also differs from the Nynyn. According to the latter the self is a spiritual substance without any non spiritual part, and pleasures and pains are specific qualities (visesagunas) of the self as a spiritual substance. According to Purvamimamsa however the Self has both a spiritual part, and pleasures and other states are transformations (not qualities) of the non spiritual part of the self. The Self as experiencer (bhokta) is thus subject to transformation, and this transformation of the Self through its non spiritual part is beginningless (anadi) and eternal (Nitya) in this sense.

Hence as the world (jagat) is eternal, the bonds of experience are also without beginning in time (anadi). The self's freedom (Moksha) is not, thus, a nivrtti or cessation from activities, but the realization of eternal happiness (nityasukhabhivyakti) with pravrtti or active participation in the duties. Since in the freedom of absolute cessation from activity there is no activity of the indriyas or sensibilities, there is also no possibility of knowledge which presupposes sense activity. Hence the self realisation (Atma prapti) which is ascribed to this state is only lapse into the unconsciousness of pure materiality. It thus cannot be an end worthy of being aimed at—this negation of the Self's spirituality into blind, unconscious materiality, and therefore the better course is the course of active participation in life which leads to eternal happiness and not mere cessation which leads to self negation.

The Moksha is dissolution of the individual's connection with an empirical world. It thus differs from Sankara's moksha which in its negative aspect involves not the mere cancellation of our connection with the world itself, not prapancasambandhavilaya merely, but prapancavilaya. Prapanca, the world of experience, is an illusory stuff according to Sankara, such stuff as our dreams are made of. With the intuition of the Absolute into the principle of illusion being cancelled, the world which is its construction becomes cancelled of itself. There is thus a pseudoreality attaching to the world according to Sankara which thus necessarily dissolves in the light of the intuition of Absolute Reality. According to Kumarila, however, the world does not dissolve, but only the bonds that attach the individual to the world and thereby cause experience of pleasure, pains etc.

The world is not unreal, nor a mere dream reality which can be cancelled by knowledge. It is a real world that binds us and the moksha which man can aspire to attain is only the freedom of detachment from the world.

Our attachment to the world is threefold being due to our connection with (1) a body as the abode of experience, (2) sensibilities the instruments of experiences and (3) objects (Sound and the like) as the objects that are experienced.

Freedom is the cessation of this connection and thereby the cessation of pleasures, pains etc. Whether the cessation of the latter implies the absolute negation of experience is a point in respect of which interpreters are not agreed. In fact there are two interpretations of Kumarila's position as regards this question.

(1) According to one view, in the state of Moksha merit (dharm) is completely exhausted and there is no fresh acquisition of merit and thus there is also no happiness as the effect of religious merit. Since such happiness has a beginning in time it must also perish in course of time. But there is another kind of happiness which is not an effect in time. This is the natural happiness of the self (svabhavika atmananda) which remains over-powered (abhibhuta) in the empirical life but will come to manifestation in the state of metempirical freedom. This natural happiness of the Self is experienced through the organ of the mind alone without the aid of external senses. In this state of transcendental freedom the mind persists though all the external senses (bahiendriya) cease. Consequently consciousness or intelligence also persists in this state.

(2) Others among the Bhattas hold that there is no experience of happiness because there is no organ of the mind in the Moksha state; neither is there any intelligence (jnana), but there is only -sakti, capacity for intelligence, which is natural to Self.

Q. 87. State Sankara's view of Moksha.

Ans. The position of Sankara and Moksha is very clearly explained in the "Vedanta-paribhasha." In the last chapter thereof

the author defines an 'end', *proyोजना* or *purusārtha* Ends are of two kinds —

- (1) direct and proximate (*mukhya*), and
- (2) indirect and remote (*gauna*)

The direct ends are either happiness or absence of suffering, while indirect ends are those which are conducive to the direct ends

Happiness again is of two kinds

(1) Empirical happiness which is limited and relative and which arises from connection with external objects, and

(2) Transcendental happiness which is the Unexcelled Bliss that constitutes the essence of the Absolute Empirical happiness is a partial manifestation of the latter through the mould of a mental function or psychosis Transcendental Happiness is the essence of Brahman, the realisation of which ends the miseries of life by cancelling the illusion which is their cause Moksha is the realisation of this highest satisfaction and it implies in its negative aspect the cessation of all suffering

With reference to the objection that since this transcendental Satisfaction as being essence of the Absolute is an eternally accomplished fact and therefore cannot be accomplished over again by human effort, the Vedānta paribhāṣha points out that this is not impossible As a matter of fact fruition (*Siddhi*) may be either of two kinds (1) fruition consisting in the realisation of the unrealised (*aprāptapṛāpti*) and the rejection of the unrejected (*aparīhrtaparīhara*) and (2) fruition consisting in realisation of the realised (*pṛāptapṛāpti*) and the rejection of the rejected (*parīhrtaparīhara*) In the latter case there is only either a re-realisation or a simple cancellation of an illusion Consider for example the case of the person who in an excited state misses the necklace which is on his neck What is his feeling when he learns the truth? There is only a sense of re-realisation, of realisation of the realised, or possession of that which was never lost possession of Consider again the case of the man who mistakes a garland of flowers for a snake What is his feeling when he recovers from the illusion? There is only a sense of rejection, of rejection of the already rejected, of cancellation of the cancelled of negation of what is not So it is also in the case of Moksha which consists in the realisation of the Absolute The absolute is self-accomplished from all eternity, and the desire to realise the absolute is prompted only by a temporary illusion that it is unrealised So too is it with regard to the cancellation of the empirical world The world as mere illusory stuff is cancelled of itself, and the cancellation of it in Moksha is the cancellation of the cancelled, the rejection of what is rejected already

Thus, according to Sankara, Moksha requires not merely the Self's detachment from the world but the cancellation of the world itself This distinguishes Sankara's Moksha from the Sāṃkhya, Nyāya as well as the Mīmāṃsaka conception thereof

Further according to Saakara the freedom of the Moksha state is not the realisation of the Self as a distinctive reality, but the realisation of it as nondistinct, from, or identical with the Absolute. Here also Sankara differs from the Saankhya and the Nyaya-Vaisheshika philosophers.

Lastly, the realisation of our identity with the Absolute implies according to Sankara, not merely the realisation of our essence as accomplished consciousness or intelligence as the Saankhya supposes, but also the realisation of the Ananda or Bliss, which constitutes the essence of an accomplished reality. The Moksha is thus one in which individual becomes merged in the Absolute essence as accomplished Consciousness and Bliss—state therefore of essential felicity as distinguished from the mere absence of suffering and misery as the Saankhya supposes.

Q. 88 How does Ramanuja's view differ from Sankara's ?

Ans. Ramanuja rejects Sankara's conception of Moksha as self annihilation in the Absolute in the sense of merging of the individuality of the individual. Secondly he differs from Saakara as regards the conception of the Self as Impersonal Consciousness and Bliss holding, as against him, that the Self is not intelligence itself but only an intelligent substance, a substance with intelligence as one of its many auspicious qualities. Intelligence is however not an advantageous quality of the Self which it may be with or without as the Nyaya thinks, but an essential quality (though a quality only) and therefore inseparable from the Self and necessary attributes of it. The state of Moksha as the realisation of the Absolute is the sense of a restoration of our harmony with it as factor occupying subordinate places in its life along with other factors of co-ordinate rank and subordinate to the whole. It is therefore not a state of self-annulment in the Absolute but only of self-surrender and renunciation with a view to the realisation of our true individuality as factors in the Absolute life.

The Self, Ramanuja points out is the thinking subject, the "I" that thinks, and not pure consciousness or thought as Sankara holds. Sankara thinks the self to be nothing but pure, impersonal essence of Coconsciousness, the thinking subject (jñate) and the object thought (jñeya) being illusory superimpositions on Pure, Impersonal Coconsciousness which is the Self's true nature, as identical with Brahman. Ramanuja contends that this is an inversion of the true facts. The thinking subject is not an attribute of the self as pure consciousness, an illusory superimposition on its essence. It is the "I" or thinking subject that constitutes the Self and consciousness is only an attribute of it. We cannot suppose the Self to exist in its own nature even if the "I" or thinking subject were not. It is therefore a mistake to suppose that the Self ceases to be the thinking subject and disappears. Life would mean to extinction of the Self itself.

According to Ramanujists therefore the Self is not pure essence

of consciousness but a thinking subject with consciousness as with the Absolute life having a distinctive reality.

Thirdly, Moksha is neither the realisation of the Self as an isolated being nor the merging of the Self in Brahman but the realisation of its true essence as a distinct but subordinate factor in the Absolute life. It is thus a restoration of harmony by the renunciation of self-will in favour of the will of the Lord.

Lastly, this Moksha is essentially a state of felicity which follows as a consequence of the enlightenment of consciousness without any taint of error or illusion. The nature of such enlightenment is felicity since it reveals objects in their true nature as having their being in God and therefore as favourable to or conducive to the good of the Self. In this point he agrees with Sankara.

THE DOCTRINE OF MOKSHA SADHANA

Q. 89. Discuss the Moksha Sadhana of various schools.

Ans. The question of the Sadhana or right means of realising moksha or Spiritual freedom is also very fully treated in Hindu Philosophy as being of direct practical import as distinguished from the purely theoretical question of the nature and essence of this freedom. The controversy here centres round the question of the relative importance and efficiency of the works, knowledge and faith as means to the realisation of the Absolute life. The main issue in this controversy is as to whether one of these courses can be held sufficient for the spiritual life or whether an organisation of different courses is necessary.

Here are the views of the main schools of Hindu Philosophy.

1. Saankhya View. The Saankhya insists on the course of mere knowledge as the proper means of Moksha. It is vivekakhya or the discriminative knowledge of Purusha and Prakriti that leads to freedom of the Self by destroying Purusha's attachment to Prakriti. Works are of no avail, neither secular works nor scriptural works. Both are perishable and both involve the impurities of destruction of life and the like (drstavatanusravika sah hi ksayatisayayuktah—Vijnanabhihsu). They therefore cannot lead to any lasting fruition, nor to any satisfaction which is pure and unmixed. This holds good also of the conditional (Kamyā) as well as the (akamyā) scriptural duties. The Patanjala Saankhya however recognises some other forms of works as necessary for purification and for destruction of the subtle tendencies and dispositions which disturb the practice of meditation. These are the works of self-restraint (yamas) and of self-regulation (niyamas). Certain physical aids such as postures (Asanas) are also useful for meditation. Besides these, meditation on the Lord's glory and perfection is also an aid to dispassion (Vairaga) which is necessary for the proper discrimination of Purusha's essence. These are the pure works which lead to the knowledge through which freedom is realised.

According to Patanjali therefore works are not to be adjoined altogether but the Sattvika works conducive to true knowledge must be performed duly till knowledge is attained

(2) **Sankara's View** Sankara holds that Moksha Sadhana need not be through Karma-Yoga

For Sankara works are not necessary in every case. In some cases they may be conducive to knowledge by producing purification of the spirit but the latter, howsoever attained, is the cause of Moksha through the knowledge of reality. Hence according to Sankara though works may be serviceable in some cases, they are not always required. Again, works must cease with the appearance of knowledge.

There is no Karma for the man of true insight : i.e. no ceremonial duties, not even the unconditional duties. This is the doctrine of Niskarma or cessation of duties after knowledge. Of course, the fourfold discipline (*Sadhanacatushya*) and the ethical virtues implied therein which have been acquired, continue, but they become natural and spontaneous, and consequently no merit is acquired thereby. Hence there is no bondage as a consequence. Thus in the Sankara-Vedanta there is no obligation, no code of injunctions and prohibitions, no duties after knowledge.

(3) **Bhatta's View** The individual is free to choose not merely the course but also his summum bonum which is either Svarga, happiness in heaven, or Moksha, freedom from experience. The means for svarga, is works as principal with knowledge as auxiliary in respect of svarga. The means for Moksha is knowledge as principal with works as subsidiary, in case of Moksha or the realisation of freedom. Thus both knowledge and works are required in either case, but for happiness in heaven works are primarily necessary and self knowledge is only an aid to the proper accomplishment of the works. In the pursuit of Moksha, however, self knowledge is primarily necessary and the discharge of the unconditional duties is only an auxiliary aid to self-knowledge. Such self knowledge with the aid of ethical disinterestedness as produced by the discharge of the unconditional duties leads to freedom in the sense of severance of connection with the world.

(4) **Nyaya Vaiseshika view** Just as the cause of bondage is error of judgment, so also the means of release is intellectual insight, the knowledge of the true nature of things.

But this is not all. After attaining such knowledge the individual must meditate thereon. This is *Bhavana* or meditation. When this meditation reaches its culmination point through a process of *Dhyana* or continued, uninterrupted and arduous concentration thereon, there is not merely a bare cognition of things in their true nature but a realisation of this cognition in the form of presentation or intuition. The bare thought or intellectual apprehension thus becomes transformed into a perception or intuition, and the process by means of which this is accomplished is a heightening of thought power by continued meditation and concentration of mind-energy. This is

how conceptual knowledge is raised to the intuitive plane, and till this is accomplished there is no cessation of error nor the extinction of the passions. Hence according to Nyaya it is a positive intuition of the true nature of things which cancels illusion which is also a positive judgment.

The cancellation of the illusion means not the cancellation of things or objects but only their transvaluation, i.e., the realisation of their real value in place of their false value. This is Visayadosadarsana or realisation of the worthlessness of things and not Prapançavilaya or cancellation of things as mere illusory stuff. There is only cancellation of the false-values and not cancellation of the things, the cancellation of the significance attached to them in the empirical state by the realisation of their true significance from the transcendental stand point.

Hence according to Nyaya meditation on the nature of things is the cause of Moksha. Through this meditation there is extinction of the passions and release from the miseries. Since the passions are auxiliary conditions of our past deeds maturing into effects and also of future possible deeds, the extinction of the passions leads also to cessation of Karma, i.e., the knowledge of true nature of things destroys the passions.

However, according to Nyaya-Vaiśeṣika the unconditional scriptural works are to be duly accomplished even when knowledge has arisen. They supplement knowledge by training the individual to disinterestedness and dispassions. Such dispassion with the knowledge of the vanity of things temporal quenches the will-to-live according to the Nyaya-Vaiśeṣikas and thereby leads to freedom of self.

(5) Ramanujists' view. According to Ramanujists, the following are the steps in the realisation of Moksha —

(i) The adjuration of janotpattivirodhikarma, i.e., of actions which are obstacles to divine knowledge. These are the unrighteous actions (Papa) as well as the prudential actions (Kamyakarma) prompted by desire. Through the preponderance of the factors of inertia (tamas) and of energy (rajas) they are obstacles to that mental equanimity which is a condition of true knowledge, and are therefore to be adjured.

(ii) The proper accomplishment of the unconditional duties without desire for the consequence. These duties are the auxiliary of divine knowledge. These auxiliaries of absolute knowledge (brahmavidya) and faith (bhakti) which is the transfiguration of such knowledge are purification, dispassion, etc. Hence Karmas are binding in all stages of life (sarvasramakarmapeksa), only for Moksha they must be done without desire for the consequence.

(iii) Knowledge (jnana) which is Brahmanjñana or knowledge of Absolute. N B Lokacarya holds that this is Tatvatrayajñana, i.e.,

CHAPTER VI

VOLITION

Q 90 What is the importance of the study of Volition?

Ans Morality is essentially bound up with will or volition. It is good will that is moral, it is bad will that is bad. All moral problems hang on the nature of volition.

(1) The distinction between voluntary and non-voluntary actions is significant, it raises the vexed question about the moral significance of unintentional and accidental actions.

(2) The analysis of the consciousness of freedom in willing furnishes the psychological basis of the ethical treatment of responsibility and obligation.

(3) Of particular ethical significance is the analysis of the motive with reference to considerations or absence of consideration of utility or advantage. This will decide the issue of teleological and deontological Ethics.

Q 91 What is the distinction between volition and other forms of activity?

Ans Prasastapada thus draws distinction between volition and other activities.

Conation of Prayāna is classified into

(a) **Jīvanapuravaka** This designates all organic activities proper i.e., the reflex and automatic activities of the organism. Those activities are not only caused by organism but serve specific ends, the ends of organism.

(b) **Icchā dvesa puravaka**. These are voluntary activities caused by *icchā*, desire or *Dvesa*, aversion. They serve the definite end or purpose in selection of good (*Hitaprapṭi*) and rejection of the evil (*ahita parihara*). Volition is accompanied by *Sarira Vidharana* or maintenance of the erect posture of the body. This bodily condition is essential to volition. This is clear when we realise that with the lowering of consciousness (as in reveries of sleep) there is corresponding relaxation of attention as well as the bodily posture. *Dinakara* separates *icchā dvesa-puravaka* into two groups of *Pravṛtti* i.e. volition in the positive sense as conscious selection of the good and *Navṛtti* i.e. volition in the negative sense as rejection of the evil. He clarifies the characteristics of volition by pointing out (a) that volition is conscious and deliberate activity of the mind (b) it implies choice (c) and choice is free i.e. determined by the agent's will. These three characteristics

exclude from volition proper not only organic and automatic activities but also impulsive activities.

Q. 92. Discuss Prabhakara's analysis of volition.

Ans. Prabhakara analyses volition into five steps destruction of cause, volition ;

1. Karyati-jnana, 2. Cikirsa, 3. Pravrtti, 4. Cesta and 5. Kriya.

Karyati-Jnana. (consciousness of something to be done). Karyati-jnana is analysed into distinct aspects implied in it ;

(a) The representation of something svavi visesana identification with the act as specifying the self.

(b) Cognition that it must be the consciousness of something to be done (Karyati-jnana) together with the desire for it (Cikirsa) as the auxiliary condition (Sahakan) causes volition. (Pravrtti Kirti) the volition produces organic reaction which produces Kriya of the act required objective.

Q. 93. Compare Prabhakara's stand point with Kant.

Ans. Prabhakara's theory of volition accommodates ethical regionism Kant held to a Hedonistic psychology of motivations and found unable to account moral action. He admitted inconsistently one feeling i.e., reverence for Moral Law to explain moral action. This admittance expressed par Ethical Rationalism. But Prabhakara's volition theory can provide for ethical relationalism. In volition the element of self-reference is the only essential part of an act of will and the desire for an extraneous and appeals only as identified with the self and appropriated by it for the time being. The consciousness of end is accidental and not intrinsic to volitional action. Hence it is possible to account for rational moral action independently of feeling and the consciousness of good.

Secondly Kant deduces Freedom from Moral Law. "Ought" implies can. With the Prabhakara's consciousness of power is a psychological implicate in every action of will and therefore also in the desire for duty.

Besides psychological basis of freedom, Prabhakara also employs the ethical proof in connection with Vedic impositions. These Vedic impositions are of impelling character and this establishes the power, the freedom in the moral agent to accomplish it.

Q. 94. Discuss Nyaya view of volition.

Ans. Nyaya view of volition is accepted by the Bhattas and the Sankara Vedantists.

According to Nyaya volition consists of the following steps

1. *Krtisadhyatajnana*. The consciousness of a thing as capable of being done by me.

2. *Istasadhanatajnana*. The cognition that this thing is my istasadhanas or conducive to my good.

3. The consciousness of this good being unaccompanied by a stronger evil.

1. *Krisadhyatajnana*. Some in the Nyaya school, like Visvanatha hold that confidence in one's power is one of the important conditions of volition. The new Naiyayakas hold that it is not so. For how can there be original consciousness of competency in regard to future acts which have never been willed before. The truth is that these acts are in the first instance imitation of what has been observed to be done by other persons. Hence it is only in the later and more developed stage of self-conscious willing that the consciousness of power can enter as a determining factor of the volition process.

The old Naiyayakas, however, argue: there is no question of imitation in such acts. As a matter of fact there is imitation neither in new construction (promoted by constructive imagination) nor in the spontaneous unfolding of the life of instinct such as gratification.

2. *Istasadhyatajnana*. The second condition of volition in the thing cognised is the subject 'good'. This raises the question of how we will to do moral wrong like suicide, for moral evil consists in the conscious choice of the evil course in preference to the good. As a matter of fact we find persons indulging in crimes even though knowing their penalties. The answer is that under the influence of strong passion.

(a) There is the distinction between appropriated and unappropriated ideas. The idea of an act does not itself stimulate the will. The bare idea is incapable of inciting to a decision. But when the self has ideally appropriated or identified itself with the as-yet-unrealised objective content represented by the act, then there is desire and choice. As Green has pointed out, the motive is not the strongest desire but the desire which the self has identified with itself. Prabha-kara holds that even in *Karma* the real motive is not the sensuous inclination or desire for the external pleasure but the self itself as qualified by or identified with this desire or inclination. In all motives there is this self-reference. In this analysis we may note two points of importance:—

1. The cognition which constitutes the conscious antecedent of a volitional process is distinguished from the simple cognition of a fact. It is the cognition of an act and not of a given matter of fact, the consciousness of something to be done and not of something which already is.

2. Within this active consciousness of an act the distinction is recognised between the bare consciousness of its practicableness and the more active consciousness of self-determination with reference to it, i.e. the consciousness that it is to be accomplished by me.

thing? According to Nyaya this is not a question of the sheer intensity of the pain involved. For sometimes great pain is ineffective and sometimes comparatively feeble pain is very effective. So mere quality of pain does not constitute a deterrent. The pain must have specific quality.

This specific quality is the order in which pain occurs. The pain which excited by the act either as an accompaniment or as a consequence, may not deter. The pain however, which comes after fruition is always a deterrent, the idea being that the presence of pain at this stage is negation of the fruition which is the real incentive to the act.

This elements of order in time is not perceived by the Western Hedonists.

(b) Since presence of a deterrent stands in the way of the volition, how is the absence of the deterrent to be conceived in order to be regarded as a condition of volition?

Dinakara discusses five different alternatives —

A (i) Visvanatha holds that consciousness of the preponderating evil being the deterrent, the absence of such consciousness is the condition of volition. Volition is psychologically possible even without a positive cognition of the absence of a deterrent in many cases. Hence positive condition is not a real determining factor even where it may be felt to be present.

(ii) Others hold a different view. To say that it is the mere absence of the consciousness of evil is to make it psychologically deterrent can be psychologically unintelligible as a condition of willing. The absence of the deterrent can be psychologically apparent only as the positive consciousness of absence.

The two alternatives are not exclusive. In many cases there is no positive consciousness of absence, though there is volition. If absence of consciousness of deterrent is as intelligible as a psychological condition, an indefinite sub-conscious sense of the absence suffice for volition, though also in social cases it may sufficed for volition, though also in special cases it may become a positive consciousness of the absence.

The two alternatives are not exclusive. In many cases there is no positive consciousness of absence, though there is volition. If absence of consciousness of deterrent is unintelligible as a psychologically condition, an indefinite sub-conscious sense of the absence suffices for volition, though also in special cases it may become a positive consciousness of the absence.

B 3 In the above two alternatives we have considered the presence of the absence of consciousness. Now we consider the nature of this consciousness. Is it mere cognition of evil consequences that deter or is it the feeling which this cognition evokes that constitutes the deterrent?

Some hold that the deterrent is a compound made up of the two components of feeling of aversion and the cognition of the evil. Hence mere cognition is ineffective just as mere aversion is ineffective. (i) suppose there is aversion without any jñāna or cognition of evil. Such aversion is powerless. Mere feeling must give way to knowledge. Mere race prejudice and race habit yield gradually to enlightenment and higher moral outlook. (ii) Suppose the cognition of feeling exists without the feeling of aversion. Such cognition is ineffective. We know how intellectualism is so ineffective in feeling and willing. (iii) When we have both cognition of evil and aversion for it, we have a deterrent which makes volition impossible. (iv) Supposes cognition and feeling are both absent. Here the factor of deterrent being absent, the negative conditions are fulfilled.

4 The deterrent may be thought to be feeling of aversion, a feeling however, induced by the cognition of the evil consequence on the agent that may be entailed by the action contemplated. Here causal relation is assumed between the cognition and the feeling, the latter being regarded as an effect of the former. It is not clear if the cognition element continues the effect. If so, it is the (iii) alternative of (3). If not, it is fourth alternative. This view gives primacy to the cognition factor as causation of feeling, choice and will. This shows the intellectualist stand point. However, cognition is also ineffective though it may have primacy as a causally determining factor and therefore priority over other factors of the mind.

5 Dinkara's own stand point is that the deterrent is neither the mere cognition of evil nor the simple feeling of aversion but is either of these according to specific circumstances. However in some cases the cognition is sufficient and in some again the feeling of aversion is required. But as primacy belongs to cognition as the causally determining factor, the absence of the deterrent as the negative condition of volition does not mean the mere absence of the effective factor of aversion but also the absence of the cause of the aversion, viz the cognition of evil. Hence the negative condition of volition is always the cognition of the absence of evil consequences and not the mere absence of aversion. It follows therefrom that the absence of aversion without cognition of the absence of aversion will not suffice to cause volition even when other conditions remain.

C What does act as a deterrent—object of aversion or the feeling of aversion in the subject? Dinkara observes that it is not the object of aversion that is the deterrent. It is the feeling of aversion whose strength depends on the person, the time and other circumstances. Suffering of hell may be a deterrent of a Xion but not to the atheist.

D In what other ways can volition be unproduced or overcome. When the same action is capable of producing intense pleasure and intense pain and two are balanced, there is either no volition produced or one side gets the better of the other.

To sum up The following points about deterrent be noted—

(1) Deterrent is always a feeling of aversion arising from the conscious apprehension of evil and not the simple cognition of an object of aversion

(2) The evil apprehended is some painful experience which is cognised as marring the fruition aimed at by the act of volition either through theological penalty or mental suffering after fruition and thus negating the fruition

(3) The force of the deterrent is relative to the person, the time and the circumstances so that what is sufficient to deter one person may not deter another under one kind of circumstances or in a different set of conditions

(4) The deterrent implies some degree of certainty about the evil consequences on the agent. When the possibility of evil is a matter of speculation the deterrent is not necessarily effectual

(5) The deterrent may also fail either by being simply unproduced as when the feeling of aversion is neutralised by an equally strong feeling of attraction the result being the complete suppressing of conation, or by the attraction of pleasure at least overcoming the aversion and resolving itself into action after a temporary state of oscillation

Q 95 What are the points of difference between Prabhakara and Nyaya standpoints on Volition?

Ans In Nyaya School Dinkara draws the distinction between simple volition as implying nothing more than the effort to realize a future good aimed at and self consciousness working implying not merely the conscious desire for a future good but also a consciousness of this desire or of the self as so desiring. For Prabhakara all desires must specify the self in order to move the will. Volition is necessarily self consciousness in all cases

2 According to Nyaya the consciousness of good with its negative implicate is necessarily involved in all volition. What is essential to volitional process in *ista-sadhanta jnana* or consciousness of the object desired as being conducive to my good, and there need not be any representation of this as specifying the self

According to Prabhakara the self reference constitutes the essential part of the motive while consciousness of good may or may not be present. As a matter of fact since consciousness of *Ista* is found in *Kamyā Karma*. In *Nitya Karma* there is no appeal to consciousness of *ista's* good and the act moves the will as purely determining the self in so far as the self identifies itself with it. Since consciousness of good is present in some cases and absent in some other cases it cannot constitute the true essence of volition

Self reference is present in *Nitya Karma*. Prabhakara points out that even in *Kamyā Karma*, the consciousness of good is a motive

only when the good is appropriated by the self. Hence self reference is the true cause of volition, and in empirical action it further presents itself as conducive to the well being of the agent.

However, the difference is not so great as it appears at first sight. With the Naiyayakas also nothing is *ista* desirable or good except in relation to a subject. It is the subject of volition that determines his own values and hence there is self determination.

Naiyayakas differ much less from Prabhakar than do the Charvakas who believe only in mechanical attraction and repulsion of pleasure and pain. The Charvaka's view is Mechanical Hedonism in contrast to self deterministic Eudæmonism of Nyaya which ascribes valuation to subjective freedom.

The only important difference between the Prabhakaras and Naiyayakas relate to the fact that while the latter conceives this subjective determination as a consciousness of good, the former does not admit that this is always the case, Volition being possible according to them without the act of self determination taking the form of a specific consciousness of good.

3 To the Nyaya the distinction of *ista* and *Balavad* good will or evil will is all important. For Prabhakaras with their doctrine of the pure will and self reference the consciousness of good or evil is of no consequence and therefore the distinction between the two kinds of will is immaterial.

4 The most important difference is in connection with the relation between the cognition of good and cognition of duty as between the self reference of the act and the consciousness of the duty with reference to it. For the Naiyayakas the two cognitions, viz, the cognition of good and the cognition of duty are held together, in a complex, the subject of the two being the same. That which is cognised as *ista sadhanta* or good done, so that the link between the two steps, viz, the purely cognition (consciousness of *ista* or good) and the cognitive conative (the cognition of duty with reference to it) is the simple one of community of *Visaya* or object, that which is the object of the value being also the object of duty. An analysis reveals a distinction of aspects of a simple psychosis.

Prabhakaras hold that the representation of the act as a *Vesāna* or specific determinant of the self is the cause which produces or generates the *Karyata* or *jñāna*, i.e., the consciousness that it is to be done. There are two psychoses. The link between them being that of establisher and the established. The relation is that of ground and grounded or promise and conclusion. Promises. I am qualified or specified by the *Kāmya Karma* or *Nitya Karma*. Conclusion. Therefore, I am now to do my *Kāmya Karma* or *Nitya Karma*.

The subjective appropriation of the act or work as the ground or reason of the subjective cognition that it is to be done. The cognition of duty is a distinct psychosis which is established by the representation of the act as specifying the self.

Q 96 What are the various conceptions of the relation of Karyata Jnana or cognition of duty to other condition of Volition ?

Ans 1 According to the Nyaya, the cognition of duty is a component in a psychological compound involving the cognition of good as its other constituent

2 According to the Prabhakara the cognition of duty is a distinct psychosis which is established or produced by the representation of the act as specifying the self. Hence there is an inference involved in the process of arriving at the cognition of duty. This cognition following as a consequence from the presentation of the act as self appropriated

3 According to others, however, there is neither a psychological compound nor any inference involved. The cognition of duty is simply the cognition that it is to be accomplished by my will as depending on my (Iccha) or Freedom. This is indeterminism the will through which the act is cognised to be accomplished being also cognised as undermined or as depending purely on the agents freedom

4 Both Nyaya and Prabhakara Schools reject this standpoint. According to them there must be either cognition of self reference or cognition of good in the motive. An action which is either cognised as good or advantageous or represented as a self qualification can have no impelling force. In fact the above process is a meditation here too. My will as purely dependent on my wish or pleasure contains Iccha. Wish as an element. There is thus my Iccha wish or will in the hetu or ground. How is the Iccha or wish to be understood? It may be desire for pleasure or desire implying nothing but self reference

5 Some held that freedom is mediated through neither by self reference nor by consciousness of good. The act to be done is asat unreal or non-existent but possible and the step here is from possibility to actualisation the formation being accompanied by the will as dependent on the agents freedom. There is no self appropriation of the act either through any hedonistic calculation of advantage or through pure representation of it as a self qualification. There is no cognition involved. But the wish has an object than itself i.e. must be defined by being limited to something objective and external to itself

6 Here the relation duty cognition and value cognition is not merely that of community of Visaya as Nyaya hold besides it there is relation of dependence or subordination—a relation which makes the cognition of duty dependent on or subject to the cognition of the value. This view is a compromise between the Prabhakara and Nyaya views recognising as it does a relation of dependence with it admitting any inferential process or any absolute independence or distinction of psychosis. Cognition of duty is conceived to produce pravritti volition by being subject to cognition of good

Q. 97. Discuss the views of Prabhakara and Kumarila Bhatta towards Scriptural duties.

Ans. Scriptural duties are Kamya Karmas and Nitya Karmas.

1. Prabhakara holds that kamya karmas are not strictly moral imperatives. Kamya Imperative lacks Moral Imperativeness. Take the Kamya, Imperative, e.g., Swarga Kama Yajeta. It is conditional imperative. He who desires happiness in heaven must perform this particular Yajeta or sacrifice. It means that Yajeta's bhavartia or object of the imperative is a means to Swarga. If it were not, Swarga Kama would be meaningless. Hence act of sacrifice is a means (Sadhana) and Swarg the end (Sadhya) and there is the Sadhya—Sadhana Bhava. Hence this sadhya—sadhana pratiti or sense of means—and—end relation is logically implied in the prompting of the imperative.

This is Kamya imperative the only function of the imperative is to produce the Sadhya—Sadhana pratiti or consciousness of the act as a means to the desired end and to indicate the manner of accomplishing the act and thereby the end. Thus such imperative are deprived the character of moral impulsion. The Nitya imperative are the moral Imperative for such imperative doesn't refer to the desire of the agent. It has moral claim without reference to the Kamya of the subject.

2. Some of the Sastrika imperative involves hinsa. Are they to be considered morally justified? Prabhakara holds that such injunctions are to be judged in terms of the manner in which Hinsa is involved. Take Syena—it is a sacrifice for the death of the enemy. Agni-somiya Hinsa is animal sacrifice. According to Prabhakara the former is morally wrong and the latter is morally right. How?

In Syena, the destruction of the enemy is the end, it is not part of Syena ceremony. Hence it cannot be covered by the moral function of the imperative. Since this end violates Samanya vidhi or general imperative. Thou shall not kill—it is adharmic or morally evil.

But Agne-Somiya-Hinsa is dharmic as the animal slaughter is part of the ceremony and hence the general Imperative is restricted by Visesh Vidhi or Special Imperative which prescribes animal sacrifice. Hence for Prabhakara some of the Vedic Imperatives are inumoral or Adharmic.

Criticism. In this sense a robber has his specific duties. He must conform to the rules, their special codes failing wherein they will be failing in their duty.

This instance shows difference attitude to scriptural imperatives. For Prabhakara an Imperative is Dharmic or moral (a) if it is enjoined by scriptures (b) it does not produce excess of pain over pleasure. So all scriptural Imperatives are not moral Imperatives. For Bhatta all scriptural Imperatives are moral Imperatives, there can be no Anartia or evil Imperative.

Kumarila has a different stand point on Hinsic acts. According to him a moral imperative has three parts (a) Sadhyansa or part prescribing an end (b) Sadhanamsa or part indicating the means (c) Itikartyavat Kartyavatamsa or part showing the manner of accomplishing the fact indicated as means.

According to Prabhakara the end or consequence being not implied by the moral function of the imperative, Syena which involves prohibited Hinsa cannot be morally justified. Kumarila holds that moral function of the imperative covers all the three parts of end means and manner of accomplishment, but unequally, i.e., primarily the means or acts (the act of sacrifice) and the manner or mode of accomplishment and only by implication the end. Hence the end is secondarily part of the Imperative. Thus there is a duty even with reference to the accomplishment of an end which is morally wrong one may seek it in proper manner or one may be remiss even in this. The duty therefore is with reference to the mode of accomplishing the end and one may acquire merit or demerit by conforming to the rules or not conforming thereto. The end is thus only indirectly implicated in such a duty and though the evil of the end will bring its own punishment. Yet this is other than the demerit or evil which may accrue to him on account of his not properly accomplishing his duty with reference to the end.

Kumarila differs from Prabhakaras in its view on Upanishdic texts. According to him there is no rule that validity of the Vedas constitutes exclusively in the obligatoriness or authority or specific acts or duties. With regard to the Upanishdic texts at least it must not be denied that the validity accrues from some thing other than an act or duty, i.e., from the intrinsic values or excellence of the self in its true nature as an accomplished reality as distinguished from an act to be accomplished. It cannot be supposed that self is a duty to be accomplished by the will. It follows, therefore, that Shabda or verbal testimony, is not necessarily and invariably in reference to some duty to be accomplished, i.e., it is not invariably a command but may also be a simply declaration of truth.

Q 98 What is Prabhakara's attitude towards Upanishadic Ideal?

Ans Prabhakara holds that the validity or authority of an Imperative is independent of extraneous ends (Conditional duties are truly morally authoritative). It follows from this that all Vedic prescriptions are validated through the duties enjoined and that specific acts or duties are apramana or unauthoritative. Hence the Upanishadic Texts which declare realization of Self's True Nature as the highest end are unauthoritative. Such declaration enjoins a static fruition for the moral agent the fruition of rest in the Self true nature as distinguished from an act of duty to be done, an end, therefore, which is other than any specific act to be accomplished. Hence they can't be valid or authoritative.

The Vedic or moral imperative is not the eternally self-accomplished fruition of the Absolute as realized consciousness or experience presenting itself as an end to be realized. It is the act of duty itself in its pure essence the act as having self-evidencing. Self validating authority, the act as an impersonal verity of the moral order as distinguished from the fact given in experience. Moral imperative is a self-posting and self-posted duty which is different from the being of a given fact as it is from becoming.

Kumarila's View. Kumarila holds that moral imperative have for their object some ends, though these ends do not give imperative moral authority or validity. The moral authority and validity of an imperative is independent of the end logically or psychologically and implied in it.

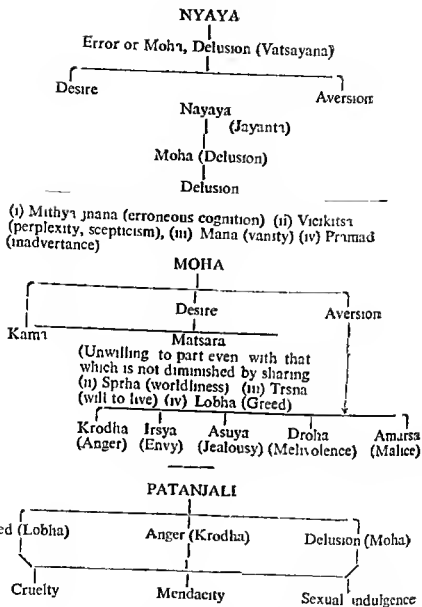
So no distinction between *Kamya Karma* and *Nitya Karma* can be drawn on the basis that the former involves an end and the latter is end in itself which Prabhakara does. Prabhakara rejects *Kamya Karma* as strictly moral Imperative but Kumarila does not do so. However Kumarila does not draw distinction on the basis of the ends involved in *Kamya Karma* and *Nitya Karma*. *Kamya Karma* leads to unmixed happiness (like *Swarga*) but it is exhausted through fruition and leads to rebirth. *Nitya Karma* leads to eternal happiness and self-knowledge. So life of *Kamya Karma* is lower and life of *Nitya Karma* is higher.

Q. 99. Compare Prabhakara's standpoint with Kant ?

Ans. Prabhakara's Theory of Volition accommodates ethical Vigorism. Kant hold to a Hedonistic Psychology of motivations and found unable to account for moral action. He admitted inconsistently one feeling, i.e., reference for moral law to explain moral actions. This admittance exposed pure ethical rationalism. But Prabhakara's volitional theory can provide for ethical rationalism. In volition the element of self-reference is the only essential part of an act of will and the desire for an extraneous and appeals only as identified with the self and appropriated by it for the time being. The consciousness of an end is accidental and not intrinsic to volitional action. Hence it is possible to accept rational moral action independently of feeling and the consciousness of good.

Secondly Kant deduces Freedom from moral Law. 'Ought' implies 'Can'. With Prabhakara's consciousness of force is a psychological implicate in every act of will and therefore also in the desire for duty.

Besides psychological basis of freedom Prabhakara also employs the ethical proof in connection with Vedic imperatives. These Vedic imperatives are of impelling character and this establishes the power, the freedom in the moral agent to accomplish it.



Q 101 Describe Vaishesika classification of Springs of action

Ans 1 From feelings of pleasure and pain arise two kinds of the will—viz, Desire (Iccha) and Aversion (dvesa)

2 Pleasures are of two kinds (a) Empirical pleasure These include pleasures which arise from titillation of the flesh, of remembrance, and choice. They arise from attraction towards the object and consists in feeling of restlessness (b) Transcendental pleasures in self centred repose and calm and therefore free from mental unrest

3 Empirical pleasures are characterised by consciousness of qualifications or sense of favourableness and its specific effects are (1) this sense of favourableness (2) feeling of attraction towards the pleasurable objects and (3) certain bodily expressions like brightness of face

The effect of favourableness is analysed thus. Pleasure produces the consciousness of itself as favourable to the self and thus constitutes the self's approval of the pleasure. This interpretation excludes unfelt or unrecognised pleasures, a conclusion against Vedantists who cite such familiar state as the unconscious happiness of dreamless sleep etc

4 The following conditions induce pleasures (a) proximity to the desired object (b) consciousness of some good to be attained (c) stimulation of the sensibilities by the object (d) organic equilibrium (e) merit

Dharma refers to pleasure due to righteousness—a non mental condition of pleasure

(b) Pleasure also arises from reminiscence (*smṛti jñāna*) and pleasure of choice and resolution (*Saṅkalap jñāna*)

(c) The transcendental pleasure results from (1) self knowledge (*Ātma jñāna*) (2) Self collectedness (*Sama*), (3) Contentment (*Santoshi*), (4) The consummation of righteousness. Hence there is neither object (*viśaya*) nor desire (*icchā*), nor reminiscence, nor anticipation. (5) Pleasure gives rise to desire and for the test of desire is as follows (see list) (6) The conditions of desire are (i) connection of soul within the mind (ii) Experience of pleasure (iii) recollection of pleasure leading to the expectation of similar pleasures in nature

(7) The following peculiarity of the list be noted

(a) The list notices the individualistic appetites (2) and non-individualistic (b) It recognises the difference between a desire as such and the more enduring and persistent form of it which we call passion. (c) A distinction is drawn between desire for enjoyment and desire for action. Passion is a *bhoga icchā*, a desire for enjoyment while resolution is a *Karma icchā*, a desire for action. (d) Dispassion is regarded as a form of desire and not as a form of aversion. The reason is that aversion or hate in any form is believed to be inconsistent with the mental equanimity of *Moksha* to which dispassion is recognised to be a necessary means. This is also the underlying purpose in the inclusion of compassion among the forms of desire rather than of aversion. However, compassion is a virtue of lower order to dispassion.

Pain Pain is characterised by (a) unfavourableness (b) aversion towards objects causing pain (c) paleness

(2) Pains are always empirical. There is no transcendental suffering corresponding to transcendental pleasures

(3) The conditions which produce pain are

(A) (i) Proximity towards an object of aversion. (ii) Apprehension of evil. (iii) Stimulation of sense organs by the object. (iv) Absence of organic equilibrium. (v) Demerit.

(B) There are pains of reminiscence and anticipation.

(C) There is no transcendental pain.

(4) Pain gives rise to aversion and this is the test (see list).

(5) The conditions of aversion are (i) The contact of the soul with the mind (ii) experience of suffering and (iii) recollection of suffering leading to the apprehension of it in future.

Q. 102. Discuss Nyaya's classification of the springs of action.

Ans. 1. According to Vaisesikas there are two roots of the will, Desire and Aversion. The Naiyayikas resolve these into something more ultimate namely, Error, Delusion, Moha. From delusion arise attraction towards favourable objects and repulsion towards the unfavourable object. Nyaya school holds disorders of the reason to be the ultimate source of passion. This intellectualistic contempt of the passions is a characteristic of the stoics. However, there is one difference. For the stoics, the impulses in themselves are not passions. They are transformed into passions only when under the influence of error they are carried beyond their proper limits. Vatsyayana (Commentator on Nyaya) makes no distinction between the natural impulses and the passions. According to him all impulses are to be traced to disordered reason and therefore are to be regularised as subversion of the tranquility of the soul. This applies to the righteous as well as the unrighteous impulses which are like bonds that bind the soul to the life of *samsara*. Hence the non-phenomenal transcendental life is a life of absolute freedom not only from the natural bonds but also from the obligation of the moral life. The released individual is one who has refused to participate in the phenomenal life, has annulled his will-to-live (*Trsna*) by withdrawing assent to *samsara* or empirical life and all that comes with it.

Jayanta's classification is fuller than that of Vatsyayana. (See list). The following points be noted of this classification : (a) Jayanta considers the enumeration under delusion to be independent motive to will besides causing desire and aversion with their own lists (b) By including erroneous judgement, perplexity etc. under springs of action, it emphasized the pragmatic aspects of cognition. On this it is a mistake to consider cognition apart from conetion. An act of knowledge is at the same time a conetive attitude implying a reaction of the will and a preparedness to respond in a specific way. The conetive aspect of cognition comes out in vanity and inadvertance—the first consists in the over-estimation of the subjective factor in all action and the second is the under-estimation of the objective factor. The folly of the vain person is illusion about his 'self' While that of the careless person is an illusion about objective conditions. (c) Certain forms of passion are

noticed that are not observed by western thinkers like Harttman. *Amarsa* (Malice), *Matsara* (unwillingness to part with that which is not diminished by sharing), *Irasya* *Sp* *lia* *Trsana* *mithya jnana* (Jealousy, worldliness, will to live erroneous cognition) *vikitsa* (perplexity), *Mana* (Vanity), *Pramad* (inadvertance) are examples of passions not enumerated in the western lists. (d) Jayanta's list of desire does not include dispassion while *Prasastapada* does. The reason is this. Desire is caused by Delusion and hence the dispassion cannot be form of desire for dispassion is a means to truth. *Prasastapada* does not trace desire to non ultimate cause. So there is room for including dispassion.

Q 103 Discuss Patanjali's classification of springs of action

Ans The following characteristics of Patanjali may be noted. (1) Greed (*Lobha*) Anger (*Krodha*) Delusion (*Molia*) are responsible for the passions of cruelty, mendacity and sexual indulgence. Cruelty to animal in the form of slaughter may originate in greed or the desire for the pleasure of eating or anger produced by an injury received from the animal, belief that animal sacrifice is a religious duty. (2) These passions may determine the moral agent in various ways. Some may indulge their passions by overt acts. Some again may persuade others to acts that will gratify themselves while some may merely approve of such acts in others. This shows that mental assent is also regarded an evil to be conquered. This point does not receive serious notice in Western Ethics. (3) Patanjali also recognises the degrees of intensity of passions. This recognition is important from control stand point. Some passions are mild and comparatively harmless some are of mean (*Madhya*) intensity and therefore not to be neglected and some violent urgently requiring control.

Q 104 Discuss Vedanta classification

Ans We may find the following peculiarities of the list. (1) One modern Ethical Treatise recognises only the non obvious and potent forces of the passions and impulses that is those which either pass into the moral agent. This classification recognises also the passing wishes and unappropriated desires as ethically significant. (b) The inclusion of compassion and sympathy shows the influence of Buddhism. (c) *Maitri* corresponds to goodwill and *Mudita* (rejoicing at the good of sentient creature) to peace with all sentient creatures of Christianity.

Q 105 What are the characteristics of Indian philosophy of motivation?

Ans 1 It gives a fairly accurate and exact analysis of the physiological expression and effects. 2 Complete emotions and passions are thought of as compounded of elementary states. 3 It recognises the ethical importance of residual instinctual and the subliminal in our psychological make up. 4 It attempts a non empirical

explanation of the passions and a criticism of the values based there on. Thus the passions are judged and appreciated and not so much by reference to the standard of the empirical order and its maintenance and progress as by reference to their conduciveness to the life transcendental and absolute. It is this transcendental stand point that underlies the doctrine of error as the ultimate cause of the passions which bind the individual to the phenomenal life of samsara. 5 The transcendentalism and intellectualism is counter balanced by a corresponding pragmatism in their empirical investigation where cognition is always viewed in its pragmatic aspect as intellection in the service of life and therefore closely connected with the life of will or volition. 6 There is an attempt to overcome the dualism of the transcendental and empirical worlds by the occupation of some kind of transcendental impulse even in the empirical life a pure aspiration as distinguished from the pathological yearning or natural life.

CLASSIFICATION OF VIRTUE

Q 106 Discuss Nyaya or Vatsyayana's classification of the virtues?

Ans The Virtues and Vices as classified under three heads

I Virtues and Vices of Sarira (Body)

Vices

Virtues

1 Cruelty	Corresponds to	Paritrana (Helping the distressed)
2 Theft		Charity Bounteousness
3 Forbidden sexual indulgences		Paricarana (Social Service)

II Virtues and Vices of tongue or (Vak)

1 Mendacity (Mithya)	Coreesponds to	Veracity (Satya)
2 Caustity Asperity (paurusa kutukti)		Gentleness and agreeableness of speech (Priya Vachan)
3 Calumniation Insinuation		Hita vacana in speaking always for the good of mankind
4 Gossip		Veda pathadi and Svadhyaya

III Virtues and Vices of mind

1 Malevolence (Paradroha) (Hostility Ill will towards others)	Benevolence Kindness Tenderness
2 Covetousness in respect of what belongs to others	Unworldliness Indifference to material disadvantage

3. Irreverence, Impiety
want of faith in scrip-
ture (Nastikya)

Reverence, Piety.
(Shradha)

The following are worth noticing in this list.

(1) The list of virtues and vices under first head and last differs in one important aspect. The virtues and vices of mind are subjective dispositions or modification of the personal life than active tendencies manifesting themselves in overt act. The virtue of kindness or malevolence may not lead to specific acts but this can hardly be said of veracity, social service or theft. Mendacity which are nothing at all without overt acts on which they depend. (2) The virtues and vices relating to speech constitute one of the specific Hindu contributions to the ethical concepts of the world, the only virtue or vice which has received any special notice being veracity or mendacity. That veracity is only one of the virtues of speech which may under special circumstances be required to be subordinated to other and higher consideration, was really recognised by the Hindus. It is assumed that the ultimate purpose of speech was, the good of mankind and if strict adherence to truth was likely to do more harm than good, the evil should be avoided by a lie. Similarly truth must be told in agreeable language. (3) Unworldliness is a characteristic virtue indicating as it does the Hindu conception of the highest spiritual ideal.

Q. 107. State Patanjali's classification of virtues ?

Ans. The virtues according to Patanjali are the Yamas, the restraints that purify the mind of the evil passions, and thus clear the ground for Yoga. They thus form a subordinate class within the wider Nyaya classification of virtues, a class of virtues suitable only for Yoga. These virtues are—

I. *Ahimsa* (i) negatively it implies abstention from Himsa or injury to living beings (ii) Positively it implies good will and amity with all creatures. (iii) The exercise of this virtue implies (a) Self-restraint and specific in so far as some of the acts of cruelty are prompted by greediness or inordinate hankering. (b) It implies subjugation of the feeling of aversion or hate. (c) It implies the overcoming of intellectual indolences which is itself the cause of greediness and aversion and is independent cause of specific forms of cruelty—such as scriptural sacrifices. (d) It implies abstention from harsh words as well as acts of intimidation.

II. (a) *Satya* : Veracity implies two things (i) That the object as ascertained by valid evidence is to be correctly apprehended by the speaker's mind i.e. there should be no error or Bhranti (ii) It is no excuse for a person practising veracity to plead ignorance, it being the duty of the truthful man to refrain from utterance, till he has acquired all the knowledge possible under the circumstances. (d) It is no excuse for him to plead accidental slips or unintentional representation, it being his duty to be careful, economical and precise in the

(b) Unrighteous tendencies and dispositions that go on accumulating to the fisherman from after the moment the fisherman completes the weaving of net which will be an instrument or means of killing fish

(b) I may initiate an action in the direction of benevolence. There is sub-conscious determination of virtue

(3) *Parabhaganayam Karma* Institutional responsibility through the right or wrong acts of the community. Take animal sacrifice as a part of religious institution. The responsibility for this evil lies with the author of the institution. Similarly the accumulation of righteousness for good acts of institution goes to the author.

(4) *Citta bhisamkara anaskarma*—Righteousness and unrighteousness arising from subjective determination as revealed in the conscious effort of the mind. It implies conscious determination of the self as distinguished from the self-conscious modifications of the self (2) as well as overt acts of mind.

There are three forms of the conscious self-determination

(a) The conscious resolve of self-restraint

(b) The conscious resolve of benevolence

(c) The conscious resolve of amity and peace, with all creatures or opposites

Buddhist analysis is suggestion of unique and original Norms in Ethics

1. Buddhists recognise sub-conscious and unconscious morality. Ordinarily morality is limited to voluntary actions. But Buddhists hold that even outstanding resolution, outstanding arrangements, have moral effect because they influence the sub-conscious or sub-personal strata.

2. The conception of communal and posthumous ethical responsibility stands in contrast to Hindu Ideal of Ethical self-autonomy and self-determination as implied in their doctrine of Karma.

Q. 109 What are the special functions of Psychological Hindu Ethics?

Ans. The psychological Hindu ethics deals with Volition, conscience, spring of action and virtue.

(A) Let us take volition first. The following points are specific to Indian analysis of volition.

(i) The distinction between the cognition of an act as distinguished from passive cognition of fact.

(ii) In volition there is not merely the idea of a thing to be done simply in the form of consciousness that it lies in my power to accomplish it if I choose. This consciousness is consciousness of inherent practicableness of the act in question and is thus not determi-

use of words. (b) The speaker should faithfully describe in unambiguous language what he understands. Hence half-truths, evasions, subterfuges are to be treated as lies, for though they may agree with some real objective state, condition or circumstances, they do not convey what the speaker has in mind or means to convey. (c) Precise utterance will fall short of veracity if it is not directed towards good of creatures. Thus even the most truthful speech which hurts or injures creatures is not virtuous. Hence it is sin to recount even another's real faults when such recounting will serve no good purpose.

III. *Asteya* ; It is freedom from unlawful greed or wish for appropriation of what belongs to another. Some hold that misappropriation extends even to sense of ownership. We must rise above pride of possession or sense of ownership.

IV. *Brahmacharya* : It implies restraint of every organ including genitals in regard to the matter of sexual enjoyment.

VI. *Aparigraha* : The attitude of indifference to material property through the perception of its being tainted by cruelty and other faults. This indifference is different from that of *Asteya* which is grounded in the perception of the evil of pride of possession and attachment.

(b) Unrighteous tendencies and dispositions that go on accumulating to the fisherman from after the moment the fisherman completes the weaving of net which will be an instrument or means of killing fish

(b) I may initiate an action in the direction of benevolence. There is sub-conscious determination of virtue

(3) *Paribhagamayam Karma* Institutional 'responsibility through the right or wrong acts of the community. Take animal sacrifice as a part of religious institution. The responsibility for this evil lies with the author of the institution. Similarly the accumulation of righteousness for good acts of institution goes to the author

(4) *Citta bhīṣaṃskāra ānāśakarma*—Righteousness and unrighteousness arising from subjective determination as revealed in the conscious effort of the mind. It implies conscious determination of the self as distinguished from the self-conscious modifications of the self (2) as well as overt acts of mind

There are three forms of the conscious self-determination

(a) The conscious resolve of self-restraint

(b) The conscious resolve of benevolence

(c) The conscious resolve of amity and peace, with all creatures or opposites

Buddhist analysis is suggestion of unique and original Norms in Ethics

1. Buddhists recognise sub-conscious and unconscious morality. Ordinarily morality is limited to voluntary actions. But Buddhists hold that even outstanding resolution, outstanding arrangements, have moral effect because they influence the sub-conscious or sub-personal strata

2. The conception of communal and posthumous ethical responsibility stands in contrast to Hindu Ideal of Ethical self-autonomy and self-determination as implied in their doctrine of Karma

Q. 109 What are the special functions of Psychological Hindu Ethics?

Ans. The psychological Hindu ethics deals with Volition, conscience, spring of action and virtue

(A) Let us take volition first. The following points are specific to Indian analysis of volition

(i) The distinction between the cognition of an act as distinguished from passive cognition of fact

(ii) In volition there is not merely the idea of a thing to be done simply in the form of consciousness that it lies in my power to accomplish it if I choose. This consciousness is consciousness of inherent practicableness of the act in question and is thus not determi-

ment of volition Volition involved the consciousness that 'I must do it' Thus the cognition which consciousness antecedent of a volitional process is distinguished from the simple cognition of a fact

(iii) There is difference between Kamya Karma and Nitya Karma in their Psychological aspect All volition is not motivated by the desire of good Only Kamya Karmas are so motivated (See under Prabhakar and Kant)

(3) Volition is both negative and positive (Dvesa and Pravritti)

(4) The Order, as distinguished from conditions of volition is peculiar to Indian Psychology The steps in volition according to Prabhakara and Nyaya are as follow —See page self determinism

(5) The forms of determinism and indeterminism with reference to the relation between the act and the will is subtle and profound

(6) The analysis of the deterrent and of the suspension of the deterrent is another special feature of Indian analysis of volition

(7) The Nyaya conception of specific order in pains and pleasure as an operative factor in choice is an addition to the Benthamite calculus

(8) The relativistic conception of willing as dependent on the agent's condition and capacity is relative to the time and the circumstances of the willing

Let us study the peculiarities of Indian analysis of conscience—

(i) Morality is regarded only as relative and empirical validity in all Hindu systems except Mimamsaka for according to the Samkhya, the Vedant as well as the Nyaya vaishesika's righteousness which accrues to the agent through the accomplishment of the duties being an event in time cannot be natural or essential accomplishment of the self in its true nature This holds good of Ramanujists who recognise an essential difference between the natural unmediated morality of the empirical self and the morality of the transcendental life which is transfigured by mediation through the act of the self surrender to the Absolute In the later stage morality is divested of its subjective character as seeking of the subjective end and becomes the realisation of the absolute in self so that self love becomes transformed into the love of God

However, Prabhakaras regard morality of transcendental significance, conceiving the highest end of the spirit to be Niyogi Siddhi or realisation of Moral Imperative

(2) The doctrine of conscience is elaborated in connection with the interpretation of the scriptural code of duties laid down by the Vedas The Sankhya rejection of scriptural code, the Nyaya and the Ramanujists attempt at a rational ethical interpretation thereof and the Sankhya Vedanta differentiation of the two paths in which externalism is merged at least into the higher ethics of the noetic duties are various devices to transcend the purely ceremonial standpoint They are indicative not only of a frank recognition of the inadequacy

of ethical externalism but also of the need of rational justification thereof from the internalistic stand point of self purification

(3) The recognition of *Kamya Karma* and *Nitya Karma* is an attempt at synthesis. Even the *Naiyayikas* recognise disinterested morality from his *utilitarian* consequentia stand point by admitting a non-pathological motive which is neither attraction nor aversion. It works for the highest end through the unconditional duties of absolute freedom from suffering. Hence there is disinterested morality even for the *Naiyayikas* who accepts ethical as well as psychological consequentia. Contrary wise even the *Prabhakara* recognises an interested morality which they reconcile with their ethical purism by divesting it of strictly moral character. The *Kamya Karmas* are not devoid of authority, but as this authority is of a logical order, as distinguished from moral authority of duty it does not impair the disinterestedness of morality proper. The conditional duties are to be accepted along-with unconditional duties but while the latter are to be accomplished as moral duties the former have to be recognised as the basis of action. So this is how *Prabhakaras* provide for interested morality in its scheme of Ethical rigorism. The *Prabhakar* synthesis is the counterpart of the *Nyaya* synthesis of moral disinterestedness with psychological and ethical consequentia.

4 It shows comprehensive sublimity and depth of analysis when moral obligation is considered with reference to the moment of subjective impulsion and objective duty but also with reference to the motive of the operation process which it involves. The *Prabhakara's* contention that the operation process of command on psychological motivation is not causal but unique is one of the most valuable contribution to the theory of conscience.

(C) Let us take up springs of action and classification of virtue

The passions and impulses are considered in view of non-empirical end of the spirit and even the social virtues are recognised only as conducive to self autonomy and spiritual freedom. The highest virtue is thus unworldliness just as the purest impulse is dispassion and these are the steps or the stepping stones as it were on which the individual ascends to his non-empirical ideal from the plane of the pathological impulses of his phenomenal life.

(D) Let us consider the scheme of psychological Ethics. It is scheme of practical Ethics which has the annullment of the practical life for its object. It is a scheme of ascending steps of realization through the secular, the scriptural-conditional and the scriptural-unconditional duties merging at last into the noetic duties proper which are essential to Absolute knowledge and Freedom. It is thus regulative as well as empirical, noetic as well as practical a synthetic plan of progress in approximation to the non-empirical scriptural end through a graded scheme of duties defined with reference to their positive psychological basis and conditions.

This scheme of gradation from empirical to non-empirical is

not metaphysically deduced or merely assumed as a First principle, but is also expounded on a positive basis. The unconditional and noetic duties are conceived not merely in view of the non-empirical transcendental ideal of freedom but also with reference to the positive conditions of their attainment through the non-pathological or Sattvika impulses and emotions. It is these which constitute the link as it were between the empirical life of the individual and the non-empirical goal which he is to reach.

Q 110 What are the characteristic features of Manu's classification of duties?

Ans Manu divides duties into common or Sadharma and specific or Visesa.

Under the class of Sadharma Dharma he enumerates the following ten —

1 Steadfastness (Dhṛti) 2 Forgiveness (Kṣama) 3 Application (Dīpna) 4 Non-appropriation i.e., Avoidance of theft (Caurya bhava) 5 Cleanliness (Sauca) 6 Repression of the sensibilities and sensuous appetites (Indriya nigraha) 7 Wisdom (Dhi) 8 Learning (vidyā) 9 Veracity (Satya) 10 Restraint of Anger (Akrodha)

(a) It is clear from the list that all duties have reference to the attainment of the individual's own perfection. There is no recognition of social duties proper.

Forgiveness and non-stealing are negative social duties at best. They imply no positive social service. Even veracity does not imply positive social service. It may be practised purely as a virtue of self-culture i.e. as an absolute self-dedication to truth.

It is this primarily self-autonomy of the individual that explains the purpose of steadfastness, application, repression and self-restraint.

(b) Again the list lays emphasis on dianoetic virtues of wisdom and learning and truth. This shows the intellectualistic approach to morality.

Q 110 Give Prasastapada's classification of duties.

Ans Like Manu, Prasastapada divides duties into (a) Samanya and (b) Visesa.

The Samanya duties are

1 Moral Earnestness or Regard for the Spiritual (Dharme Śraddha, Dharme Manahprasthā), 2 Refraining from injury to living beings (Ahimsa) 3 Seeking the good of creatures (Bhūtahitatva) 4 Speaking the truth (Satyavācāna) 5 Refraining from theft (Asteya) 6 Sexual continence (Brahmacarya) 7 Sincerity Purity of Motive (Anupādha) Renouncing or restraining anger (Krodha varjana)

Q. 113 How does the Ramanujist school arrive at its list of duties ?

Ans According to this school the list of duties is to be deduced from the perfections of God which must be ascribed to God as the moral Ideal

Now God as Bhagavan is conceived as actively cancelling or removing all imperfections of finite beings even as light cancels darkness This absolute knowledge in God means the active enlightening of His creatures who are ignorant of their good and evil

Similarly might in the Almighty consists in enabling creatures in their weakness to eschew evil and attain the good So human knowledge can have no other goal than the enlightenment of ignorance of fellow human beings So human power can have no other meaning or justification than putting the weak in the way of achieving their own good

Forgiveness in the Lord is for a person guilty of lapse who has since repented and seen the error of his ways Clemency is therefore the proper attitude towards the morally guilty

Compassion in the Lord is likewise for suffering creatures, straight forwardness is for crooked, gentleness is for the shy and the timid The duties for us is to show tenderness towards the imperfect and deficient and straightforwardness towards the crooked

Thus the duties of man are to realise divine perfection in Him Man is the image of God and hence his highest destiny is to realise his true being as an image of God and as an essential factor in God's personal life According to Ramanujist's view the success of finite creatures conduces to the success of God's purpose and of God Himself

Q. 114 Manu's classification of duties is socio ethical, that of Maimamsaka ethico psychological and that of Ramanujist ethical theological Discuss

Ans See Question Nos 110, 111, 112 and 113

Q. 115 What are the peculiar or special features of Hindu classification of duties ?

Ans The Hindu classification of duties is tri dimensional It divides the duties into (a) Varnasrama or Vishesh Dharma These are the duties which are relative to one's stage of life and the profession in life (b) Samanya Dharma These are duties common to all asrams or stages of life and all varnas or social or professional classes They are duties of man to man as such

1 This classification is fuller and richer than Platonic classification of virtues In it we miss a list of Samanya Dharma or common duties There is a common virtue even according to

Plato viz, the virtue of Justice But it is not an independent virtue which is to be realised in itself but is only a function of the proper discharge of its specific duties by each particular social class. Thus the soldier realises justice by protecting the state while the legislator realises it by wise legislation and administration, &c, each realises it in specific forms through the discharge of its specific duties. Hence justice is a common duty only in the sense of being common in the specific.

But the Samanaya Dharma are common in a different sense. They are common as being independent duties of all social or professional class alike. And those common duties cannot be transgressed in the discharge of the specific duties, the idea being that there are certain general relations between man and man which cannot be discarded in the interest of particular communal duties. The common duties are thus the precondition of the specific duties, they are not the common in the specific such as Plato's justice but the common as-the prius of-the specific.

2 In this sense the Samanya Dharma provide a safeguard against communal egoism and intolerance. They provide, through the code of Universal duties, a basis for a much more humanitarian treatment of the Sudra than the Platonic scheme would permit in respect of the barbarian and the harlot who lack civic status. For Plato the barbarian is without any moral standing. There are not only no duties to be fulfilled by him but also no duties to be fulfilled in respect of him. The Hindu, however, in spite of the social degradation of the Sudras does not exclude him altogether from moral protection but shelters him from persecution through a code of Universal duties which are obligatory on man as man. These duties are to be observed by all alike being the duties obligatory on every body in his dealings with every body else.

thought of as genetic in character, realisable through various stages of growth

6 The Hindu classification of duties is scriptural and secular also. This classification recognises that some Dharma arise from social experience. However, problematic and relative authority attaches to those Dharma. It is assumed that Dharma must also have indubitable authority and therefore must have a non empirical source. It shows a spirit of synthesis that recognises all facts of moral life.

7 The Hindu classification draws distinction between conditional duties, i.e. Karmya Karma and unconditional dharma, i.e. Nitya Karma. It combines the ethical consequentialism with ethical disinterestedness. It recognises the higher status of unconditional duties. But it provides moral significance to conditional duties, i.e. interested actions which lead to fruition without entailing any evil. It thus embodies in one synthetic scheme the admissibility of non moral motivation along side of the need of disinterestedness.

8 The Hindu classification is founded on the ideal of individual own perfection. It is this ideal which dominates the Hindu Doctrine of the law of Karma—the law which apportions to each individual what he has himself earned by his own deeds or Karma. According to the Hindu idea there can be not only no vicarious sin and punishment but also no vicarious redemption. No one can help another in the attainment of his end. Just as he cannot reap what another has sown, so also he cannot help another to his fruition. A free spirit is law unto himself and is arbiter not only of his natural lot but also of higher end or destiny as spirit. There are thus no duties which are not strictly speaking, duties to self and duty in the sense of positive moral aid to others is self contradictory in its very conception. Hence even communal duties like Bhutahitaya or Ahimsa have in fact the end of self autonomy in view as they are debts to the community by the discharge of which the individual gradually qualifies for freedom and self-sufficiency.

Q 116 Examine the Hindu analysis of Conscience ?

Ans Conscience or the consciousness of duty resolves itself into the consciousness of the authority which attaches to an imperative. It is a question of the relation of the psychological motive to the moral imperative.

The determination of the relation will depend on how psychological motive is interpreted and how moral imperative is interpreted. We may hold that all motives are motives for some *ista* and this *ista* is pleasure or happiness or it is some form of satisfaction other than pleasure or satisfaction. Or we may hold that reason can be motive and act can be done for its own sake rather than as for some *ista*. Similarly moral imperative or *Vidhi* may be thought of as conditioned to some end or end in themselves.

It is obvious that different interpretation of motive and Imperative lead to different analysis of conscience

Let us consider the analysis of the Conscience under four heads

Q 117 Whence does Vidhi derive its prerakatva or obligatory force on the moral agent? What is it that determines the authority of the imperative in the consciousness of the individual? Is the Imperative or Vidhi cognised as authoritative because of its conduciveness to good? Or is it cognised as authoritative in itself?

Ans The answer to this problem depends on our conception of psychological motivation. If motive is always the consciousness of some good or *ista*, the moral Imperative must also appear through the consciousness of good. If the motive however implies no such consciousness, the Imperative will be obligatory independently of all considerations of utility.

Here are answers to this question by different Indian Schools of thought in terms of their interpretation of motivation.

(1) The Charvakas are Hedonist and deterministic in their interpretation of human motives. Motive is always pleasure and the determination is mechanical. Hence volition follows mechanically when there is balance of pleasure over pain.

Moral obligation is thus the caused operation of the psychological motive in moral action and is thus only the attraction of the possible pleasure to be derived therefrom.

(2) Naiyayikas differ from Charvakas in the interpretation of motive in two aspects.

(a) For the Naiyayikas the motive is some *ista* or good, but it is not necessarily pleasure. Besides the pathological motivation of attraction (*rāga*) of pleasure and aversion (*dvesa*) for pain, there is the dispassion or *Virakti* for Transcendental Freedom from all suffering.

(b) Again motive is not mechanical attraction. Nothing is *ista* or good except in relation to a subject. It is the subject of volition that determines its own values and there is no question of mere mechanical attraction and repulsion of pleasure and pain. The Naiyayikas hold to self-determination.

However, motives being the consciousness of *ista* or good, the imperative derives its force from a sanction viz. *Ista sadhanta* or conduciveness to good. The obligatoriness of the Imperative is thus the worth of excellence of its end appealing to the consciousness of the agent. But as this worth or excellence itself depends on the agent's *Kāma* or desire for the good and therefore on subjective valuation or subjective preference, obligatoriness also depends on the subjective *Kāma* or force of the agent's craving for the end or good.

A distinction must be made between the subjective and the

objective aspects of the good as worthy or excellent. The fact that the good requires subjective value or worth through subjective preference or self determination does not imply that it is objectively neutral. On the contrary it has objective intrinsic worth or excellence though this is presented to the subject only through subjective preference.

There is thus an intrinsic worth which ought to determine choice and this is their objective authority which dependent of our actually choosing them. When they are actually chosen they acquire subjective in addition to their objective authority and this is their obligatoriness. Obligatoriness is a compound of the objective authority of the end and the force of subjective desire or craving.

3 According to Kumārila Bhaṭṭa *īśa* or conduciveness to good is metaphysical implicate of the Imperative or the *Vidhi*. The imperative would not have existed for the *arthe* or end to be realized by the act. (But this *arthe* or end does not confer authoritativeness on the act). Again *īśa* is psychological implicate of the moral action an end as motive being necessary for moral as for all actions. Without it the imperative cannot get actualised in concrete willing.

However this metaphysical and psychological implicates of moral action do not determine the obligatoriness of the Imperative. The moral authority of the Imperative is independent of the end.

4 Prabhākara's theory of motivation is different from Chārvāka and Nāyayikas. Motive is not *īśa* *sādhanta* *jñāna* or consciousness of good but cognition of something to be done as produced by the representation of it as specifying the self. It is the act to be done as self appropriated or self referred which the real motive and this need not present itself as good in order to move the will.

This theory of motivation holds that the imperative is its own end its own authority or sanction. It is itself the motive and the moral authority to the human consciousness. It is the independent intrinsic authority of the command which determines the motive and choice.

Prabhākara criticise Nyaya point of view on these scores

(a) It is wrong psychology to hold that psychological motive is necessarily the consciousness of some *īśa* or good. Such consciousness exists in relation to *kāmya* *karma*. It is not true of *Nitya* *Karma*. Even in relation to *kāmya* *karma* the consciousness of good is a motive only as *purusa* *viśeṣaṇa* i.e. as being referred to and appropriated by the self.

(b) Imperative is its own end and does not imply an extraneous end as motive. Extraneous end will imply another end to infinite regress and this fails to explain authority of the imperative. If an extraneous end were to establish the authority of the imperative in consciousness it must also itself be established likewise through an

other, and if an end itself is to be conceived, it is superfluous to assume any extraneous end of moral authority

(c) The Naiyayikas fail to draw distinction between moral and prudential imperative. A prudential Imperative has only derived and relative authority, it is heteronomous. A moral Imperative has absolute and independent authority. It is ultimate, irreducible and absolute.

Thus according to Prabhakaras, Imperative implies two conditions. Niyogya : i.e. an agent or person commanded and a Visaya or act commanded. The command implies simply by revealing the act as obligatory. When the agent is impelled by *lipsa* or desire for the consequences as in *Karma*, the imperative becomes *Udasine* or indifferent. Thus *Nitya Karma* are in the true and strict sense moral duties.

To sum up. According to Charvakas the obligatoriness of duty is only the mechanical attraction of pleasure while according to the Naiyayikas it is only its *ista sadhanta* or conduciveness of an end appealing through the agent's desire. For the Bhatta and Prabhakar on the contrary it is independent of extraneous end, an end constitutes the psychological motive and not the moral authority of the duty according to the Bhattas, and never consciously present, according to Prabhakar.

Q. 118 How does the moral Imperative influence agents' will? Does it act mechanically just as one physical object acts on another? Or does it act in some other manner which differs altogether from mechanical action and constitutes a category by itself?

Ans. The different views of the nature of moral authority or obligatoriness imply correspondingly different views of the nature of the operations of the imperative on the agent's consciousness.

(1) For *Charvakas* the obligatoriness of the Imperative is only the mechanical attraction of pleasure. Hence the operation of Imperative on the agent will be only the mechanical attraction of the anticipated happiness.

(2) According to *Nyaya* the Imperative being obligatory through *Ista sadhanta* or conduciveness to an end, the operation of the imperative in consciousness is the operation of the desired end.

The operation of the Imperative thus consists in awakening the dormant desire by presenting adequate means for satisfying it. If the agent's desire is awakened thereby, the duty acts on the agent's will as being conducive to the desired end.

(3) *Kumarila Bhatta* explains the operation thus. When one hears Imperative, one is conscious of two *bhavanas* or operative processes. One is a *vyapara* or operative process of the *Sabda*. Moral Imperative or *Sabda* is changed with a peculiar prompting force which

is of the nature of causation. It is Sabda bhavana, the causal agency of the categorical Imperative which calls forth Purusa pravrtti or Volition of the moral agent. The other is a Vyapara or operative process in the purusa i.e. in the individual himself. It is artha bhavana or operative agency of the individual's will which brings about the act. The one is the process outside the individual the other a process within him. The Sabda Vyapara the causal operation of the Imperative induces purusa vyapara the process of volition in the individual and this latter realises the act which is to be done.

How are the two bhavanas related? There is difference of opinion among the Bhittas. Kumarila holds that there is no priority or posteriority between them either logical or chronological. Sabda-bhavana the operation of the Imperative supposes three things (i) Sadhya or something to be realised (ii) Sadhana or means (iii) Iti kartravyaya or manner of realising this something by the proper means. Now the object to be realised by the Sabda is the inducement of purusa pravrtti the volition of the agent. The inducement of the agent's will leads necessarily to the realization of the empirical action which is the artha bhavana. Hence artha bhavana is a necessary implicate of saba bhavana.

Some hold that a sabda bhavana induces or leads to the artha bhavana the former is primary and the latter is auxiliary. Others hold that as it is the artha the object which is realised that determines the operation of the imperative the artha bhavana is the principal operation the sabda bhavana being only auxiliary or subservient.

(4) Prabhakaras do not hold to causal relation between the moral Imperative and agent's will. The moral Imperative is prerana or authoritative suggestion to the will. This suggestion is only the revelation of the law as Imperative and is distinct from physical or psychological compulsion or determination. In prerana or moral promptings there is unique relation—the relation of a command to the agent commanded—which differs radically from the relation of the act to the agent who wills it.

We have two aspects to be distinguished in moral willing (i) empirical process in the agent which is derivative and secondary and is of the nature of bhavana or causation (ii) the ground or reason of it which is prerana or moral imperative is mere revelation of the law as distinguished from compulsion mechanical determination or causation.

It may be objected that prerana or moral prompting is itself a form of action or Kriya and thus the two aspects or steps are the same in essence. But this misses the fundamental character of moral oblation which is only knowledge inducing and not action making. The rational motive is no subtle force and hence jan-paka what reveals and karka what compels being fundamentally distinct. The moral Imperative is suggestion by enlightenment but does not amount to a compulsion of the will. The function of enlightenment ends with

Imperative thus implies the agent's subjective freedom psychologically as well as normally

(b) According to the Charvakas the Imperative is only the command of the earthly king. Worldly pleasures are the only possible pleasure and the law of the king as the aperser of the earthly happiness is therefore the true moral law

2 For the Jains and the Buddhists law is the declaration of Aptas or the Seers who by acquiring personal experience of matters of spiritual significance are the competent judges of what is right or wrong

3 The Nyaya Vaisesikas and the Ramanujists hold that Isvara or Lord is the prescriber of moral law in eternally perfect being. According to Ramanujists the command represents the intelligence of the Lord & his knowledge of what is truly right and what is wrong. According to Nyaya Vaisesikas they represent only the will of the Lord & his mere pleasure or fiat

4 Purvamimamsaka do away altogether with the conception of a personal source—Imperative is an impersonal verity of the moral order—a law which has intrinsic validity without being a personal command. The Imperatives are self evident, self validating and self authoritative

Q 120 In what does the 'rightness' of an act consist?

Ans Here are the views of different Indian Schools

(a) Nyaya-Vaisesikas school Moral rightness has only a subjective significance. However intention or Abhisandhi is important. If intention is pure (visudha) that is moral right. There is no moral right or righteousness even in good acts if they are prompted by impure intentions. Similarly in the intentional acts there is neither merit nor demerit though the consequences may be good or evil. There is no unintentional wrong the intention being absolutely essential to constitute moral right. However if the unintentional acts are the result of carelessness on the part of the agent then they have moral significance

For Nyaya Vaisesikas moral right pertains to Atma for the empirical life is part of the life of the Atma. Atma is implicated in the empirical life and hence righteousness is part of it. However it is possible for Atma to free itself from its empirical implication by spiritual discipline and hence rise above the moral plane

(b) Saankhya also hold that righteousness or moral right is subjective but it holds that it is purely empirical. It does not touch Purusa and hence Purusa is not implicated in morality. The individual in his transcendental nature is no more touched by righteousness than the crystal is touched by the colour that stands near it

(c) Buddhists hold that moral right is subjective disposition of the mental continuum.

For Saankhya righteousness is a fleeting and momentary state. For Buddhists every such momentary function implies an enduring modification, a specific impetus or disposition of the mental life.

(d) Mimamsakas hold to a opposite view. Moral right is not a question of intention. It pertains to acts. Moral righteousness is of the nature of an artha or good i.e., prompting, objective and not a subjective trait or state—a thing worthy to be aimed at or desired rather than a subjective quality or disposition to be acquired or cultivated. If moral right is good, what constitutes goodness or Artha? Good is pleasure. Moral good is the good or pleasure sanctioned by scriptural prescription. We have scriptural artha and anartha. The former are adrsta i.e. of non-sensuous or non-empirical import and the latter are drsta i.e. empirical. It is not clear from the above as to what in particular constitutes a scriptural good. Is it the act enjoined by scriptures that constitutes 'moral righteousness or is it some effect or consequence of the act, which results from or is revealed by it? The Mimamsakas are divided.

(i) Moral righteousness or Dharma is neither a subjective category nor it is to be identified with the kriya or act enjoined by scripture. It is revealed in Prerana i.e., by the authoritative suggestion to the will implied in such a command. Prerana is a kind of atmakuta i.e. wave, excitement or impulsion in the atma. Dharma is thus objective category but is non-empirical or supersensuous in nature being revealed by the authoritative suggestion involved in the moral Imperative. Dharma is not the act itself, but the Apurva or supersensuous verity which it generates or involves and which is revealed by the prerana or impulsion in the Atma produced by the scriptural Imperative.

(ii) The ceremonial and sacrificial acts in themselves constitute Dharma or moral good. Dharma is, thus, the non-empirical category, with no supersensuous potency (Apurva) with which Vedic Imperatives are charged but the prescribed acts themselves. Dharma is Sreyaskara i.e., conducive to the good of the agent. These ceremonial acts are conducive to good and therefore are Dharma.

Q. 121. What is the relation of moral right to scriptural acts or karmas?

Ans. (i) For Buddha there is no intrinsic moral worth in Karma but only in its conduciveness to the purification of the mind. In so far as the sastric and ceremonial acts fail to be conducive to the life of Spirit, they are devoid of moral value, and cannot be morally obligatory. There is no good making a fetish of vedic prescriptions and the exercise of proper discrimination is necessary in this ascertainment of true moral duty.

(2) Saṅkhya agree with the Buddha in their ethical view of Karma with a difference. For Buddhists there is no special significance of vedic karmas for Saṅkhyas they have potency a power in them to produce specific effects i.e. of leading to Swarga. But Swarga is temporal in character and its bhog comes to an end. Hence vedic Karma does not lead to anything really good. Again in so far as they are tainted by the impurity of himsa or injury to sentient beings, they are bound to bring suffering to the agent according to law of Karma or moral order. Therefore there is no spiritual good as such in vedic karma or non vedic karmas for since the object is desire for pleasure they are based on Avidyā. This non discrimination arises from the preponderance of the constituents of Tamas or Inertia and Rajas or Energy in the cite or empirical self. When the Tamas and Rajas give way to the constituent of Sattwa or intelligence stuff so that there will emerge in the empirical self a preponderance of Sattwa over the two constituents which will lead to Moksha. It is the Sattwik karma that have real spiritual value and not the vedic actions or empirical right actions.

(3) The Nyaya Vaisesikas do attach spiritual significance to vedic karmas. Righteousness as a subjective quality is acquired through the proper discharge of objective code of duties—both sa dharena dharma and varna ashrama dharma—the former constitute ethical duties and the latter constitute ceremonial actions. Hence ceremonial actions have a place in moral life. These ceremonial actions are essential to moral culture not in the sense of being charged with any natural magical potency but in the sense of being conducive to moral perfection. Even Vaidha Himsa is justified as moral on the ground of being obligatory in accordance with our station in life.

(4) Purva Mimamsika is opposed to all the schools dealt so far. While Nyaya Vaisesikas defend ceremonialism on rational and ethical ground the Purva Mimamsikas resolve even the ethical with the ceremonial and derive their validity from vedic authority. Vedic karmas are moral because they are prescribed by sastric injunction.

According to Bhatta since the vedic karmas are prescribed by the Vedas they must be conducive to agent's good and as thus conducive to good.

According to Prabhakara the moral authority of Vedic karma is not due to its conduciveness in view of being so prescribed but from the fact of their intrinsic validity as self positing duty or variety of the moral order. This constitutes their Apurva. Intrinsic validity as impersonal ontological varieties of the moral order.

highest morality. Ensuring man in the toils of the empirical life (*samsara*) they ensure only a relative satisfaction and not the highest satisfaction of freedom from all limitations. Nivritti-marg is a life of absolute cessation from desire and therefore from duties prompted by desire i.e., of the disinterested virtues practised without reference to any extraneous, empirical end. It is the sphere of the fourfold practice of the four disciplines which lead to self knowledge and through self-knowledge to *jivanmukti*. Hence the highest duties are neetic rather than ethical and ethical duties have moral significance as leading up to neetic duties of four disciplines i.e., *gnanangas*, constituent member or moments in the realization of knowledge.

Ramanuja differs from Sankara. The highest state of spirit is not *Karma Sanyasa* as Sankara supposes but one of moral obligations to be discharged disinterestedly without any desire for the consequence. But these duties have spiritual significance, not in themselves but in so far as they are conducive to knowledge. *Karmas* are not to be given up as such. But all *karmas* which are obstacle to divine knowledge are to be given up. Thus *papa karma* must be given up. So must such of the *punya karmas* which are accompanied by interested motives i.e., for reward or happiness. But disinterested actions increase our power of enlightenment, and are obligatory throughout life including the state of divine knowledge.

(iii) Venkatesa of Ramanujist school finds place for *kamya karma* in highest morality. Ramanuja admitted only disinterested actions for self-knowledge. Venkatesa's viewpoint is that for the devoted to realize the highest good of *Moksha* it is necessary to preserve body and health of the body. For such preservation not only *himsa* or destruction of the enemy but *kamya karma* concerning the relative ends like rainfall or ensuring a good harvest are necessary. Thus works from desire are not to be condemned altogether because they are means to meditations and devotion which lead to spiritual freedom.

However, *Kamya karma* scripturally sanctioned are superior because the *sastrike* means accomplish both natural and non natural ends and hence the empirical secular works must always be resorted to, *subserviently to the non empirical works*.

CHAPTER VIII

THE SAAKTA SYSTEM OF PHILOSOPHY

Contents The Sakta system of Philosophy—Tantras correspond to Upasanakanda—The three dispositions of Temperaments The Seven Aacharas—Qualities of Teacher and Disciple—Form of Worship—Conception of Creation—Image Worship—The Five Tattvas or Principles—The four kinds of speech—The Mantras—The Shatcharas)

TANTRAS CORRESPOND TO UPASANAKANDA

Q 122 State and examine the various schools of Sakta System of Philosophy and discuss how the tantras correspond to Upasanakanda

Ans Nigama is Veda Agama is Tantra Both these are essential for a Hindu The Saakta system is one of the systems of worship (Sadhana) included in the Tantras The Tantras lay down different forms of practice for the attainment of the highest aim of human existence by one living the ordinary life of a house-holder In this respect they correspond to the upasanakanda of the Sruti, The Tantras fall under five heads, viz Saiva, Sakta, Vaishnava, Soura, and Ganapatya These five classes of worshippers are collectively called panchopasaka, Each of these classes of worshippers has got its own Tantras

According to the Maha-Siddhasara Tantra, Bharatavarsha is divided into three Kranthas or divisions viz Vishnu Kranta, it is said, has sixtyfour Tantras The Sakti-managala Tantra says that the land east of the Vindhya Hills extending right upto Java is Vishnu Kranta The country north of the Vindhya Hills including Maha-China is Ratha-Kranta The rest of the country west ward is Assva-Kranta It will thus be seen that by Bharatavarsha is not to be understood what British India represents nowadays The inhabitants of the islands of Bali are "Hindus" and they follow the same form of worship as their brothers in India In Java there are ruins of Buddhist temples and in far-off Cambodia there exist to the present day some temples and priests who worship according to "Hindu" rituals The image of Dakshina Kali and Tara and some forms of Rudra are to be found in China

The Shri Sambhava-Rahasya says that in Bharata there are four sampradayas (schools), viz Gauda in the East, Kerala in the middle and Kashmir in the West, the fourth, called Vilasa, is a sort of electric school which is not confined to any region but spread all over

THE THREE DISPOSITIONS OR TEMPERAMENTS

Q 123 Write a short note on the three dispositions (temperaments) of mankind according to Tantra.

Or

Discuss the tantras classification of mankind

Ans The Tantra classifies mankind primarily under three heads, viz., the men with a divya or divine disposition, the men with a vira or heroic disposition and the men with a pasu or animal disposition. On this depends the competency of the aspirant for any particular form of worship. Padmapradacharya, the favourite disciple of Sankaracharya, in his commentary on the prapanchasara says that there are five different ways in which the teachings of the Sastra have got to be considered. These five ways are (1) Stula (gross), (2) Sukshma (subtle), (3) Karana (causal), (4) Samanya (cosmic), and (5) Sakshi (witness like). Now every one is not competent to view things from these different points. The pasu man can hardly be expected to see beyond the sthula or material aspect of things. In the vira man there is an urge to reach the plane beyond matter and the true vira is he who is fighting the six enemies, the passions which obstruct the path of spiritual advancement. The man of divya disposition is, as a result of his practice in previous births, is endowed with qualities which make him almost divine. The Kamakhya Tantra says that the man of divya disposition is the beloved of all and is sparing in his speech, quiet, steady, sagacious and attentive to all. He is always contented and devoted to the feet of his guru (teacher). He fears no one and is consistent in what he says and is experienced in all matters. He never swerves from the path of truth and avoids all that is evil. He is good in every way, and is Siva's very self.

The vira is a man of fearless disposition and inspires fear in the man of pasu disposition and is pure in his motive. He is gentle in his speech and is always mindful of the five tattvas (principles). He is physically strong, courageous, intelligent and enterprising. He is humble in his ways and is ever ready to cherish the good. The pasu is a man whose inclinations are like those of an animal. He is a slave to his six enemies—lust, anger, greed, pride, illusion and envy.

THE SEVEN AACHARAS

Q 124 Discuss the seven Acharas (rules of conduct) given in the Kularnava tantra and state how far do they correspond to Seven Bhūmikas (knowledge planes) described in Yoga-Vasishtha

Ans Closely connected with the three bhāvas are the seven acharas, rules of conduct which are given in the Kularnava Tantra (Chap. II) as follows: Veda, Varṇanava, siva, dakshina, vama, siddhanta and kriala. The aspirant rises step by step through these different acharas till he reaches the seventh and highest stage, when Brahman becomes an experiential reality to him. In the first stage

cleanliness of the body and mind is cultivated. The second stage is that of devoutness (bhakti). The third is that of Jnana (knowledge). Dakshina, which is the fourth stage, is that in which the gains acquired in the preceding three stages are consolidated. This is followed by vama which is the stage of renunciation. This does not mean, as has been said by the detractors of the Tantra, the practice of rites with a woman (Vama). By vama-chara is meant the stage of sadhana which the seeker of liberation follows for his own purposes, it has nothing to do with a woman, vama is the reverse of dakshina, it means the path of renunciation. If a woman is at all associated in this practice, she is there to help in the path of renunciation and not for animal gratification. A woman is such an object of great veneration to all schools of Tantrika Sadhakas (seekers). She is considered to be the embodiment on this earth of this supreme sakti who pervades the universe. She should therefore be revered as such and even if guilty of a hundred wrongs, she is not to be hurt even with a flower. It is a sin to speak disparagingly of any woman. The sixth stage, viz, siddhanta is that in which the aspirant comes to a conclusion after deliberate consideration as to the relative merits of the path of enjoyment and that of renunciation. By the latter path he reaches the final stage, that of kaula. This is the stage in which kaula of Brahman becomes a reality to him. The first three of these seven stages, viz veda, vaishnava and saiva belong to the pasu bhava, dakshina and vama belong to vira bhava and the last two belong to some the last alone is divya bhava. The seven stages are also compared by way of illustration to seven stages of intoxication.

It may be noted that the seven acharas correspond, with very slight difference to the seven jnana bhūmikas (knowledge planes) described in the Yoga vasistha, which are vividisha or subhechchha, vicharana, tanumanasa, sattvapatti, asamsakti, padarthabhavani and turivya. The difference between the acharas of the Tantra and the Jnanabhūmikas of the Yogavasistha is that in the former the aspirant reaches Jnana through the path of bhakti (vaishnava achara) whereas in the latter the stage of tanumanasa (bhakti) comes to the man of learning who is confronted with insurmountable difficulties in the path of barren ratiocination and finds that without bhakti he can make no further progress.

QUALITIES OF TEACHER AND DISCIPLE

Q. 125 Discuss the qualities of a teacher and a disciple according to Tantras

Ans Like the Sruti, the Tantra lays great emphasis on the necessity of initiation. It also emphasizes the necessity of the teacher and the disciple being fully qualified. A good teacher is defined to be a man of pure birth and pure disposition, who has his senses under control. He should know the true meaning of the Agamas (Tantras) and all satras (scriptures), and be always doing good to others, and engaged in repetition of God's name, worship, meditation and offering

oblations in the fire. He should have a peaceful mind and must possess the power of granting favours. He should know the Vedic teachings, be competent in Yoga and be charming like a god. He should be of good parentage of a guileless disposition, and be a seeker of the Vedas and be intelligent. He should have his animal desires completely controlled, be always kind towards all animals and have faith in the next world. He should not associate with non-believers (Nastikas), be assiduous in his duties, alert in the discharge of his duties towards his parents and free from the pride of birth, wealth and learning in the presence of his teacher. He should always be willing to sacrifice his own interests in the discharge of his duties to the teacher, and be ever ready to serve him in all humility.

The disciple should always bear in mind that the teacher is immortal. This does not mean that the human teacher is so, he is the channel through which the spirit of God descends. The true teacher is the Supreme Brahman, or Siva, or as some say primordial Sakti.

The position of the human teacher is one of very great responsibility, which does not end with initiation. He has to look after his disciple's welfare in every respect and guide him. He is called the physician of the soul and a healthy soul can abide only in a healthy body. He has to see that even in matters of health the disciple goes the right way. The teacher who is conscious of his responsibility does not initiate in a hurry, and sastra enjoins that the disciple should not accept a teacher to whom he is not attracted. The mode of initiation is not in every case the same and varies according to the disposition and the competency of the disciple. The ordinary mode of initiation is called *kṛyā dīkṣā*. This may be an elaborate process and consists of many rituals. Men of higher competency are initiated by other methods. The initiation which is the quickest and most is called *Vedha Diksha*. There are very few who possess the competency for this. A person initiated according to this method realizes at once the oneness of his own self with that of the teacher, the mantra (sacred formula) and the deity becomes as the Tantra says, the very self of Siva. The disciple who is initiated according to other forms of *diksha* arrives at his realization by slow degrees each according to his competency. The object of initiation is to lead the disciple to this. As the *Tantraraja* (Chap XXXV) beautifully puts it, One's own *atman* is the charming deity of one's worship. The universe is but its form.

FORM OF WORSHIP

Q. 126 Write short notes on (a) Form of worship, (b) Conception of creation, (c) Image worship.

Ans. (a) The different Tantras describe different processes. It should be noted that the worship is not always in a tangible image nor are the articles of offering gross articles. The worshipper who is competent to worship in the image mentally evolved out of his mantra and the articles are also mental. The flowers, for instance, are kindness, forgiveness, and so forth. This is described in *Atmas*

Avalon's—Great Liberation (V 141, F F) There are among others two well known books, one by Sankaracharya called the *Prapanchasastra*, and another the *Saratatilaka* by Lakshmana Desikendra which give short accounts of almost all the different forms of worship. No one can dispute the authority of Sankara to speak on this subject. Lakshmana's knowledge of the Tantra is also unsurpassed. And in both these books are given accounts of all the five methods of worship and their subdivisions. There is another book called *Tantrasara* which gives the rituals. This is also recognised as authoritative. The highest end, as thought in the Brahmanic scripture is not heaven, as is taught in other forms of faith, but is absorption into the Divine Light out of which we came and in which we always abide but the vision of which we are deprived of by our passions and prejudices and by our preoccupation with worldly things.

CONCEPTION OF CREATION

(b) The Tantra has its own conception regarding creation. According to it, creation begins with sound. Siva or Brahman has two aspects, *nirguna* (attributeless) and *saguna* (with attributes). He ever is. As the former, he is transcendent and therefore dissociated from *Prakriti* or *Sakti*, and as the latter, he is associated with *Sakti*. It is out of this *Sakti* emanates, from that *nada* (sound), and out of *nada*, *bindu*. This conception is put in another way. At the time of *pralaya* or final dissolution everything is withdrawn into the supreme *Sakti*. Thereafter when *Sakti* which is the *tattva* (substance) approaches the light which is *Chit* of knowledge, there arises in the former the desire to create (*vichikrsha*) and the *bindu* is formed. This bursts and divides itself, and out of that division there arises *bindu*, *nada* and *bija*. *Bindu* partakes of the nature of Siva or *jnana*, *bija* is *sakti* and *nada* is the relation between the two as stimulator and stimulated (*Kshobhya*). When the *bindu* bursts there arises an inchoate volume of sound. This sound is called *Sabda-brahman* which is the *chantanya* (stress towards manifestation in all beings) pervading all creation, and is the source of letters of the alphabet and of the words and other sounds by which thoughts are exchanged. All sounds (*sabda*) have meaning, sound and meaning are inseparable.

IMAGE WORSHIP

(c) From *Sabda* there arises the eternal region, from touch air, from colour fire, from taste water and from smell earth. It will be seen that the gross comes out of the subtle in the process of unfolding, and when it is reversed the gross disappears in the subtle. In this way the aspirant begins with a gross material accessory which is the image, and arises step by step to that which is beyond words and speech. It is commonly though erroneously, said that the religious books of the 'Hindus' teach idolatry of the grossest type and that the Hindus are polytheists in its worst form. Both these statements are incorrect and spring sometimes from ignorance but more often from interested motives. It is utterly untrue that the image is worshipped. The image that is used in worship is the form of the mantra that is chosen

for the worshipper by his guru, and that after ascertaining his competency It is a necessity The formless and attributeless Brahman cannot be worshipped The image the sadhaka uses represents his conception of Brahman (svakiya brahma murti) Brahman is not to be understood as what is signified by the English word 'God'. The word deva (deity) also does not mean 'God'. My deva is the form of Brahman evolved out of my mantra, and it is helpful to me and others who practise with that mantra It has already been said that the teaching of the sastras is that one's own atman is the devata The individual self is a spark of the infinite Light and the aim of the worshipper is that this individual self should be freed of all that separates it from the Cosmic self and then he merged therein The Tantra claims that a man who worships his ishta devata (chosen deity), which is another name for his image of Brahman, in the prescribed manner, lives a happy and contented life, enjoys the objects of his desire and at the same time uplifts himself in the path of spirituality If he is faithful to the directions of the sastra, he cannot do any thing that may lead to a fall His adherence to its injunctions will do him the same good, even when he is living the life of a householder as penances and austerities The sastra says that it is only a deva who can worship a deva The man who is not a deva is not competent to worship the deva This is but another way of saying that the worship of the deva of one's adoption means the uplifting of the worshipper to the level of that deva and when he is raised to this level, he arrives at a stage when he becomes competent to apprehend the supreme deva, Brahman

THE FIVE TATWAS (PANCHAMAKARA)

Q. 127 Discuss the significance of the use in worship of five Tatwas (Panchamkaras) in Tantra

Ans It is a favourite pastime of some uninformed minds to indulge in invectives against the Tantra for the use in worship of the five tattvas (principles) commonly called the five M's (panchamakara) By these are meant (1) wine, (2) meat, (3) fish, (4) cereals and (5) sexual union These five articles have different meanings for different classes of worshippers It is to be noted that what one is required to offer is the tattva (principle, essence) and not the article itself The tattva of wine is bliss and the quickening of the inner organs The Guru teaches his disciple how this bliss and the quickened inner senses have to be utilized for the uplift of the mind from the material plane Sexual union also as understood on the material plane is to be used for the same purpose The Guru shows how these two acts, viz., drinking and cohabiting, which lead to a man's fall ought to be used not as animals do for the mere gratification of the senses but for a higher purpose With reference to the fifth tattva the disciple is taught that this is something very sacred and as it leads to the creation of a new life, the greatest care should be bestowed upon the act It is absolutely erroneous to say that the Tantra encourages or even countenances sexual excess or irregularity To break

chastity, it says, is to lose or shorten life, it is by the preservation thereof that life is preserved. Aman offers to his divinity only that which is pure and sanctified. The object of using these five tattvas in worship is that by the repeated practice of the ritualistic observance he acquires a nature whereby everything he does in his ordinary life becomes an act of worship. Sankaracharya in his magnificent hymn to the primordial Sakti concludes by saying, 'O Lady Supreme, may all the functions of my mind by Thy remembrance unto Thee'. It is to induce a state of mind like this that these articles are used in worship. A true aspirant ceases to look upon them as means of material gratification. It is not every aspirant who is competent to use the five tattvas for the purposes of Sadhana. The Sastra enjoins that it is only that man who has freed himself from the bond of duality that may drink wine, so that by the uttering of the mantra, the truth thereof may become patent to him and his mind steadied. It is debasing to drink wine for mere animal gratification.

The aspirant who partakes of the five tattvas to please the deity within him incurs no demerit. Such a man looks upon wine and meat as Sakti and Siva, and is fully alive to the fact that the wine of which he is about to partake will make manifest that bliss which is the Brahman within him. He proceeds to purify the wine, he does not take any wine that has not been purified in the manner his Sastra enjoins. Every cup of wine is drunk with appropriate rites and the recitation of an appropriate mantra. Before drinking the first cup he says, "I adore this, the first cup of nectar held in my hand. It is suffused with the nectar of the moon shining in the forehead of holy Bhairava. All the gods, goddesses and holy men adore it. It is the ocean of bliss. It uplifts the atman". These words are not to be repeated parrotlike, but with a consciousness of the truth of the word used, and the way this verse is worded in Sanskrit carries conviction to the mind of the believer. The usual rule is that one may drink so long as one's vision is not affected and one's mind does not lose its steadiness. An aspirant who is allowed to have ten cups meditates while drinking, on his guru in the Sahasrara, the thousand petalled lotus in the head, and on the goddess in the heart, has his istha mantra at the tip of his tongue, and thinks of his oneness with Siva. The man who drinks the eleventh cup repeats the following mantra: "I am not the doer, nor do I make any one else do, nor am I the thing done. I am not the enjoyer, nor do I make any one else enjoy, nor am I the object of enjoyment. I am He (so'ham). I am chi I am atman". These mantras have a three fold meaning. The gross one is actual drinking of wine, the subtle one is the drinking of the nectar which flows from the union of the kundalini (the coiled up power with siva in the Sahasrara), the third or transcendent one is the nectar of happiness arising from the realisation of the union of the Supreme Siva and the Supreme Sakti.

The Kularnava Tantra says that the wine which gladdens is the nectar which flows from the union of the Kundalini Sakti with Siva in the Sahasrara in the head. And he who drinks this drinks nectar and

THE MANTRA

(b) MM H P Shastri in his catalogue of Nepal MSP (Vol I) says, 'The mantras are generally given in mystic sentences, each word of which represents some letter in the mantra. This is the most mysterious and difficult, but one cannot help asking where the stupidity is

THE SHAT CHAKRAS

(c) This leads us to the six centres, which are 1 muladhara, which is the region of earth, 2 svadhishthana, which is just above the previous one and is the region of water, 3 manipura (fire) at the navel, 4 anahata (air) 5 vishuddha (ether) at the base of the throat, 6 ajna (psychic) between the eyebrows. There are other centres beyond the ajna. Opinion is divided as to the number of these chakras, some say that there are sixteen and others that there are many. The piercing (bheda) of the six chakras is a process whereby the elements of which the body is composed are purified.

It is laid down that the attempt to pierce the chakras should be made under the immediate guidance of the teacher for the least mistake may lead to disastrous results. By this process the six paths (adhvas) that lead to a realisation of the Supreme are mastered. They are kala (attribute) tattva (category) bhuvana (region) varna (letters), pada (words) and mantra. The kalas are nirvriti, pratishtha, vidya, santi and santyatita. The tattvas according to the Saivas are thirty six and according to the Vaishnavas thirty two. The Samkhyas recognize twenty four tattvas. The tattvas of Prakriti are ten and those of Tripuri are seven. The bhuvanas according to some are the ethereal, the aerial, the igneous, the watery and the earth region. The Viyaviya Samhita, however, says that the lowest of these bhuvanas is muladhara and the highest unmani. It will be seen that whichever view be accepted the different bhuvanas are the different stages of the mind of the aspirant. The varnas are the letters of the alphabet with the nasal bindu superposed, and the padas are the words formed by the combination of letters. The way of mantras means the whole mass of mantras with their secret. At the time of initiation these paths are purified or in other words, made clear by the teacher. By this is meant that he shows how every letter of the alphabet, every word that is spoken, every mantra that was discovered by any sage, in fact every thing in existence points towards Brahman. By reason of our own limitations we are unable to see Him although He is in and around us and is our very being.

SIVA AND SAKTI

(d) The Tantra says that it is Sakti which is the main factor in all forms of activity. It is said that Siva without Sakti is a lifeless corpse because wisdom cannot move without power. He cannot even pulsate. Though Sakti is given this position, it is at the same time said that the relation between Siva who is the possessor of Sakti and Sakti herself is one of identity, the one cannot be without the other. One cannot think of fire without the heat nor can one think of the moon without its beams. The attempt to identify Sakti with woman is an error. Siva is commonly said to be the male principle and

Sakti the female principle As a matter of fact they are neither male nor female nor neuter The man who worships the wisdom aspect of Reality, commonly called the male principle, is a Siva and he who worships the power aspect, or the female principle, is called a Sakti The worshippers of Siva worship him as the benign ruler of the universe When we speak of his carrier (vabana), we say it is the vrisha The word in common parlance means a bull, but its primary significance is dharma, the right path Siva as the ruler of the universe rules according to dharma To the common mind a formless, attributeless ruler is incomprehensible For the satisfaction of such a mind Siva is given a form and the bull is presented as his carrier The same man, under the guidance of a wise teacher, comes to know in time the true nature of Siva When siva is worshipped, his consort is also worshipped Siva is also worshipped Similarly, the worshipper of Vishnu worships his consort Maha-Lakshmi when he worships Vishnu Vishnu, is not different from Siva The derivative meaning to the word 'Vishnu is that which pervades that all is To some minds the Vishnu aspect of Reality appeals as the proper way to realize the Supreme Brahman Only the rituals in Saiva and Vaishnava worship differ

The rituals also differ in different parts of the country and, in fact, to some extent in different families in the same part of the country Visva-Durga, Siddu Durga and Agni Durga are mentioned in the Rig Veda Kali is another aspect of Sakti which has a very large following There is a Tantra called the Mahakala Samhita consisting of about 1,25,000 verses This book, which has not yet been printed, contains information concerning almost all forms of worship and is the most authoritative book for sages who are known as Kalikula sadhakas The Tantraraja is in the same way an authority for those who belong to the Sri kula among the Saktas

The man who has realized that truth has no necessity to know any scriptures, like the man who having tasted nectar to his heart's content has no necessity for food For the attainment of this the aspirant should carefully distinguish between two paths, one that of mineness (mamata) and the other the opposite of that The first leads to bondage, the second to liberation The senses should be controlled and the mind freed from all attachment and concentrated on the Truth if liberation is to be attained This is effected by the certain knowledge that all our actions spring from the Supreme Being who is the cause of the universe and the abode of eternal bliss Whatever be the image we may use for the purpose of sadhana be it made of metal or clay, or formed in the mind, the ultimate Reality is He alone

CHAPTER IX

PHILOSOPHY OF SIDDHAS

(Philosophy of the Siddhas—Goal of a Siddha—Nātha Siddhas and Raseswara Siddhas—Navikoti Siddhas—Mular—Bhoga—Agastya Siddhas—Sāivagamic and Śāktagamic Siddhas—Theology of Siddhas—Thirtytwo Upanishads)

Q 129 Discuss the philosophy of Siddhas and state clearly the goal of a Siddha

Ans A contemplation of the pain and desolation inseparable from death, and of the sudden standstill it occasions in the flow of life, brings with it the imperious question, Can this ugly death be dodged, if not wiped out" and there is only the Siddha reassuringly to answer the question in the affirmative, since he says that death may either be put off *ad libitum* by a special cruse of re strengthening and revitalizing the body so as to put it permanently *en rapport* with the world of sense, (the view of the Raseswara-Siddha and the Nātha Siddha) or be ended definitely by dematerializing and spiritualizing the body, according to prescription, so that it disappears in time in a celestial form from the world of senses, and finds its permanent abode in the transcendental glory of God, (the view of the Maheswara Siddha) though of these two modes of deathlessness he would for obvious reasons, set the latter afore the former, unless he intended to keep in indefinitely long touch with the land of the living to serve a purpose of his own

GOAL OF A SIDDHA

A Siddha *par excellence* is one who has attained the power of passing to the unseen, when his hour is struck, not by the portal of corporal death, but by an open vanishing from sight into space ; for, his is a transmuted body, so immaculately ethereal in composition that death cannot touch it. Indeed his body and soul have become an inseparable, homogeneous whole, a veritable Leibntzian monad, for all time to come. This Siddhi (perfection) is true mukti (release) i.e., release from turning a corpse. This is the goal of every Siddha the Siddhanta. It is a secret, a mystery (rahasya) and is called the goal of the Āgamas, as the Paurāṇikas of the Suddhamnaya aver. The selfsame Paurāṇikas also proclaim that Sanaka, Sanandana, Sanantana and Sanatkumara were the earliest sages to be initiated into the siddha marga of the Siddhas by God in human guise. The Siddhas of the siddha marga, who therefore form the lineal spiritual descendants of those earliest God taught sages, constitute in reality the spiritual vanguard of the Āgamic and the Upanishadic

The non Siddha says that in order to cease to come to being

the only course open is to attain spiritual freedom in life and crown that life with bodily death, the Siddha lays down for reaching the same result that one must get over bodily death in life itself according to prescription and live for ever. The contention of the non Siddha that a man in the flesh ceases to be further habited in the flesh by turning a corpse is regarded by them as fretitious and idle.

A Siddha is untouched by the laws of animal economy by the very nature of his constitution as the substance thereof depends not on them. He has towards the end of his transmigratory journey received at the hands of his spiritual teacher the necessary saving initiation into the mystery of converting his perishable body into a body untouched by the laws of animal economy for the annulment of death from his body. He has a preter natural ethereal body during the brief period of his stay in this world pending his final disappearance in spite his ineffable spiritual body. The man who falls down a corpse is no mukta whatever else he may be in the estimation of the world. A true mukta is always a true Siddha and he openly overrides death as the result of his having arrived at the true end of his transmigratory journey, and only when so overriding death can he be said to have left once for all the transmigratory circuit clean behind him and attained the plenitude of salvation known to spiritual experience.

The Siddha is emphatic that when a man dies he is already habited in a new body, for the old body can fall off only in the presence of a new one. The subtle body, of which the gross is the natural product and appointed protective covering will not keep from instinctively habiting itself in a fresh gross body when the existing one tends to give out from transmigrational stress. The triune natural body of man formed of impure matter (suddha maya) is divisible into three inter connected vestures a gross, a subtle and a super subtle one. The gross vesture (Sthula Sareera) is the outgrowth of the subtle (Sukshma Sareera) and the subtle that of the super subtle (Karma Sareera). The transmigrational circuit when thorough, cleanses the substance of the triune body of its gross of impurity, and also unitizes the body by a process of regular reduction and telescope ment of the less subtle into the more subtle vesture.

The body incorruptible is named a pranava tanu (body consisting of Aum) as it draws its ceaseless nourishment from sources ambrosial which keeps it in excellent fitness for the purposes for which it is appointed to be used. The man with the pranava tanu is known as a jivan mukta being in touch with both the world of impure matter and the realm of pure spirit. But his touch with the world of impure matter is bound to be only of short duration, as he is on his way to permanent spiritual freedom (para mukti) a state in which he will find himself in the realm of pure spirit in a transfigured body of glory and power rid of every point of contact with the world of matter pure and impure. This transfiguration of the jivanmukta's body of suddha maya into the paramukta's body of mahā maya that is to say into the body of glory and power called the jnana tanu or

'spiritual body of the finally redeemed occurs when at the end of his stay in this world in his *pranava tanu* for the sole purpose of guiding the spiritually qualified the *jivanmukta* permanently takes leave of the realm of matter sensible and insensible pure and impure and suddenly disappears with his body into space in broad daylight. Consequently the human body according to the teachings of the Siddha must in any event be purified and transmuted and transfigured and made eternally into one with life in the most uncompromising sense of death which is only another name for the separation of life from the body, and therefore metempsychosis is to be prevented for to speak as the non Siddha does of post mortem condition as deathless sounds like a stultifying if not mocking paradox where by his own showing life has no co-existent body to save from or lose by death where in other words the sole objective of the crusade against transmigration is wholly missed by reason of the riddance of that very body through death and were again by his own showing it will be meaningless to think of life since life *per se* is always deathless. The great work therefore that lies before man the Siddha would aver is so to purify his body and sanctify his life and integrate the two into an eternal monad that body and life become one and identical that is to say absolutely proof against any liability to their mutual surrenderance known as death.

The modus of the transmutation of the corruptible into an incorruptible body is in its essence preternal and mystic. The transmutation when complete does not outwardly interfere with the relative disposition to the bodily parts only vitality is manifestly maintained on a ceaseless supply of unseen extra physical nature with the result that the body as a whole suffers an ethereal change in composition though it seemingly wears intact its usual complexion features and form and presents no deviation from its wonted contour and that the unseen source of its nourishment is shifted by degrees to subtler and subtler planes of nature in direct touch with it within and without. Though seemingly opaque the transubstantiated body neither casts a shadow nor leaves a footprint. A slashing sword plunging through it can no more make an impression upon it than upon the air. It can not be felt by touch or handling. Indeed its peculiarities may not be appreciable or distinctive to a stranger who looks at it casually and does not have an opportunity to come into any close relation with it. The effect of the transmutation of the body into the *mantra tanu* (body consisting of the sacred formula) is in sum very far reaching for it empties the refined body made up of impure *maya* of the remnants of its ponderous corruptible letterous lifelong material and charges it instead with imponderable incorruptible deathless ethereal substance and thus makes of it a fitting tabernacle of purity and incorruption for the indwelling life which through all the period of the transmigrational catharsis and the transubstantiative transformation of the body has been rising from glory to glory in increase of consciousness in depth of holiness and in richness of grace. But at the final consummation of the processes which are at the back of this

the Doab or Antarvedi, an order of sṛgyrists who achieve the same result by reverberating clearing and 'projecting' the body with the help of a special elixir vitæ prepared out of the blended ends of mica and ends of mercury. According to a Vīramahesvara classic in Sanskrit Gorakṣa the said Nātha Siddha lived even about the middle of the twelfth century A D in the hilly Śrīśrīdam woods south of the Tungabhadra when he had the good fortune to come in contact with a remarkable Mahesvara Siddha of the suddha marga habited in the preternatural ethereal body of a jīvanmukta, and to receive from him saving initiation into the highest mysteries of genuine jīvanmukti and paramukti.

NAVAKOTI SIDDHAS

(b) Each of the nine Nātha Siddhas is generally held to stand at the head of a supra longeval community of ten million expert alchemists past masters in the preparation of unfailing antidotes against old age, diseases and poisons. There are thus nine communities, ninety million strong in toto, corresponding to the nine Nātha Siddhas, and these ninety million antidotal alchemists bear the collective name "Navakoti Siddhas". In the view of some, however, these Navakoti Siddhas bear correlation to the Navaoatha Siddhas, but merely constitute a most numerous fraternity of nine distinct orders each of them more or less akin in its outlook and tradition, to a definite disciplinary phase or experimental rule of the Rasesvara Siddhas. A third view which is perhaps the most popular, holds these same ninety million Siddhas to be a band of death defying theriacal and the rapeutic alchemists indebted in all respects to Bhoga, as per Christian Taoist immigrant from China, who in his methods of keying up the body of impure matter through 'reverberation and projection to the pitch of practically cancelling demise merely sought to promulgate the lesser athanasic precepts of Lao tse, since the vital objective of the Tao Teh King is the trasfiguration of the immortalized ethereal body into a permanent garment of celestial virtue, in order to fit it to associate to eternity with T'ao. There is again, a further tradition that a Chinese Taoist Bhoga taught the suddha marga of the Siddhas to both Saivagamics and Saktagamics in South India, ninety million in number, and was for that reason responsible for the founding of two suddha marga orders of Aagamie Siddhas, unctured with the higher esoteric of Taoism.

ASHTADASA SIDDHAS

(c) The time honoured assemblage designated the Ashtadāsa Siddhas comprising eighteen Mahesvara Siddhas of the suddha marga is made up for the most part of people of South Indian origin, though it has also been customary to loosely envisage under the same designation any eighteen individuals as suits one's fancy or interest, from out of a mixed congeries of about sixty influential Siddhas of diverse vogue discipline and domicile. The four classical Southern apostles of Aagamie Saivism, forming a class by themselves by reason of their outstanding spiritual powers and graces, to wit, Manuvachaka,

South India from the trans-Himalayan North on a self imposed mission. The wide influence which Bhoga wielded as the protagonist of soul-culture on the lines of the *suddha marga*, which replaces corporal death by transmigration and translation, is obvious from the significant tradition, which still holds in many parts of South India.

SAIVAGAMIC AND SAKTAGAMIC SIDDHAS

(g) Among the Saivagamic disciples, Malikadeva, who founded a monastic order of his own, was the foremost, and among those of Saktagamic persuasion the celebrated Garbhapurisha (also noticed already under the Tamil form of his name Karuvirar) became in turn the head of a mendicant school of athanasic spiritual discipline, worked diverse miracles including those of raising men women and animals from the dead, and finally disappeared in the sight of all.

THEOLOGY OF THE SIDDHAS

Q 131 State and examine the sources of the theology of Siddhas

Ans The whole of the disciplinal sacramental, mystical and dogmatic sections of the theology, developed in the Kaladahana Tantra of the Kamikagama and the Mrityunāsaka Tantra of the Vijayagama is said to be taken up with a full dress exposition of the diverse *suddha marga* disciplines for the attainment of the Siddhi of *siddhis* viz 'the spiritual liberation of man by his monadic transfiguration and translation of broad day light. A *multum in parvo* resume of the *suddha marga* doctrine is available in Kumaradeva's *suddha sadhaka* to which perhaps may be linked, as a useful supplement Ravana radhya's *Sivajnanadipa*, the former treatise indicating, however, in the most summary and general way, the Agamic and the Upanishadic sources for the doctrine. The best modern expounder of the doctrine for the cultured Tamil reader is Pandit S. Kandayya Pillai of Tenkopal (Jaffna), who in the philosophical Weekly named *Vallugam*, published from Pondicherry and addressed to the *suddha marga* of the Siddhas, has been providing the interest public with a ceaseless supply of informative discourses on the several aspects of the subject illustrating them with numerous annotated quotations from relevant sources in Tamil. An earlier promulgator of the *suddha marga* teaching of the Siddhas was the late Pandit T. Velayudha Mudaliyar (1832-1889) of the Madras Presidency College, an ardent votary of the great poet—Chidambaram Ramalingaswami (1823-1874) who according to a memoir prefixed to a collected edition of his works, departed this life without leaving a cadaver behind.

UPANISHADS

Q 132 "The objective of the Agamas is, in the belief of the Siddha of *Suddha marga* not different from the most sacred and spiritual parts of the Upanishad' Discuss

Ans In the opinion of the students of the *suddha marga*, there

CHAPTER X

THE PHILOSOPHY OF BUDDHISM

The Philosophy of Buddhism—The Historic Buddha 2. The Goal of Buddhism—Reason and Faith—Tripitaks—Summon—Bonum—Idol Worship—Prayer—Miracles—Toleration—Missionary Spirit—Arts and Sciences—Superiority of Buddhism 3 Morality—The Ten Impediments (Kusalas)—4. Caste System 5 Status of Women in Buddhism—6 The Four Great Truths—7 Asceticism—The Middle Path—8 The Democracy in Sangha 9 The Noble Eight Fold Path—Ten Impediments—10 Karma—11 The Absolute—12 Personality 13 Death and After 14 Nirvana—Dharmakaya)

THE HISTORIC BUDDHA

Q. 133 Give a brief account of the life of Buddha, the preacher and founder of Buddhism.

Ans Buddhism is now the religion of nearly one fourth of the world's population. It flourished in Hindustan for over a thousand years. It has left a lasting influence on Hinduism and the customs and manners of Hindu. It is therefore necessary that the student of philosophy should be well acquainted with the philosophy of Buddhism.

Buddhism, or, as it is known among its followers, the Dharma, is the religion preached by the Buddha. A Buddha is one who has attained Bodhi. By Bodhi is meant an ideal state of intellectual ethical perfection, which can be attained by man by purely human means. Of the many that have attained Bodhi, the one best known to history is Gautama Sakyamuni.

The Buddha nowhere claims to be anything more than a human being. No doubt we find him a full and perfect man. All the same he is a man among men. He does not proclaim himself a saviour who will take upon himself the sins of those that follow him. He professes no more than to teach men the way by which they can liberate themselves as he has liberated himself. He distinctly tells us that every one must bear the burden of his own salvation, that not even a God can do for man what self-help in the form of self emancipation can accomplish.

The Buddha says to Aananda, one of his beloved disciples "Hold fast to the Dharma as a lamp. Hold fast to the Dharma as a refuge. Look not for refuge to any one besides yourselves."

The personality that dominates Buddhism is not Sakyamuni but the Buddha. Yet the personality of the great Teacher is not without value. In so far as that personality is the practical embodiment of

his teachings, it serves as a model for the disciple to imitate and follow. The Buddha's mind in his absolutely great compassion for all beings.

Gautama Sakyamuni's dignified bearing, high intellectual endowments, his penetrating glance, his oratorical power, the firmness of his convictions, his gentleness, kindness and liberality, and the attractiveness of his character all testify to his greatness. In him were united the truest princely qualities with the intelligence of a sage and the passionate devotion of a martyr. Though born of an aristocratic and ruling class, Gautama Buddha lived the life of an ordinary man, discarding the narrow distinction of caste, rank and wealth. He knew the world. He was son, husband, father, and devoted friend. He was not only a man, but never professed to be anything more than a man. He gave a trial to the creeds of his ancestors, but ultimately made for himself a nobler faith. His teaching was perfect but never pretended to be a supernatural revelation. He did not doubt the capacity of man to understand the truth, and never had recourse to the art of exorcism. He based all his reasoning on the fact of man's existence, and developed his practical philosophy by the observation and minute study of human nature. In an age innocent of science he found for the problems of the Whence, the Whither and the Why solutions worthy of a scientific age. His aim was to rescue mankind from the fetters of passion and to convince them of an ideal higher than mere worldly good. He preached the gospel of renunciation attainable by a seclusion which did not lead one to the dreamy quietism of pantheistic or nihilistic and ethical enlightenment so as to bring one to the love of all beings by faith in an eternal Dharmakaya.

all forms of animal life. In both these forms the personal god Siva and the incarnated Vishnu are his counterparts and have ultimately superseded him. Siva is the Buddha in his character of a yogi. Vishnu is the Buddha in his character of a beneficent and unselfish friend of the human race. Siva and Vishnu slowly replaced Agni and Indra, the favourite deities of the Vedic pantheon.

No teacher was so godless as Lord Buddha yet none so godlike. Though the master of all he was the universal brother of each. Though exalted and adored he never arrogated to himself divinity.

THE GOAL OF BUDDHISM

Q. 134 Is Buddhism a system of Philosophy and practical ethics, or a religion? Discuss

Or

Discuss the important characteristics of Buddha's philosophy

Ans. The answer to this question will depend upon the definition of the term religion. If by religion is meant something which inspires man with enthusiasm and fervour, which implies him to seek that which is regarded as the best, which places before him the highest idea of perfection and lifts him above the level of ordinary goodness and produce a yearning after a higher and better life, which springing up as an aspiration in the human mind, blossoms into forgetfulness of self and service of fellow beings then Buddhism is certainly a religion, as it has given enthusiasm for virtue and spiritual joy for nearly five hundred millions of the world's population and has served to carry men through material pains and evils and make them good, kind, generous, pure and loving. Buddhism rejects all dependence on the supernatural and requires man to depend upon himself for salvation from the miseries of life. The most striking feature of Buddhism is that it eschews all hypotheses regarding the unknown and concerns itself wholly with the facts of life in the present work-a-day world.

The starting point from Buddhism is not dogma or belief in the supernatural, but the fact of the existence of sorrow and suffering not merely the sorrow and suffering of the poor and the wretched but also of those that live in the lap of luxury. Its goal is not heaven or union with God or Brahman but to find a refuge for man from the miseries of the world in the safe heaven of an intellectual and ethical life through self-conquest and self-culture. The Buddhist is not concerned so much with the nature of the world as with its practical interpretation. In so far as he believes that a certain correlation of moral forces determines the propriety and effectiveness of a certain type of living he is indeed religious. If he does not believe in an independent, objectively existent supernatural personality he believes in Dharmakaya a reality practically recognised in respect to its ultimate attitude to his ideals and this behalf serves as much to conserve as the belief in an actual personal God.

REASON AND FAITH

Though the Dharma does not ask you to believe blindly still it lays great stress upon the cultivation of faith (śraddhā). While reason enables man to arrange and systematise knowledge so as to construct faith gives him determination to be true to his convictions and ideals. But reason without faith would turn a man into a machine with no enthusiasm for his ideals. Reason seeks disinterestedly to reach the right order where it is not but faith gives character and strength of will to break through the five hindrances of mental sloth lust malice spiritual pride and pyrrhonism. While reason rejoices in the truth it has already found faith gives confidence and helps it onward to further conquests to aspire after the attainment of what has not yet been attained to work strenuously for the realisation of what has not yet been realised. It is faith alone that can transform cold abstract rationalism into a religion of fervent hope and love. Not only is there nothing in Buddhism which is opposed to faith whose essence is of the nature of trust but it was also in Buddhist circles that bhakti a loving devotion or faith first grew up from the loving devotion to the great Master who was a real personality.

It is through faith in the Buddha that the Japanese Buddhist relies upon Amida Buddha with his whole heart for his salvation in the future and rejects all ritual and observances and keeps the laws laid down for his duty. Faith conceived as confidence or trust is the mother of all activities towards the realization of an ideal.

TRIPITAKA

Q 135 Write a short note on Tripitaka

Ans The Buddhists all over the world possess books called the Tripiṭaka which are divided into Sūtra Vinaya and Abhidharma the first containing the conversations of the Buddha with some one of his audience the second the discipline established by him for his ordained disciples and the last that the discussion by known authors on philosophical subjects. But ever since the earliest times the Buddhist brotherhood has been divided into many schools and sects. There have been four nikāyas and eighteen sects.

In each sect again there have been Sautrantikas Vāṃśīkas and Abhidharmikas. The Sautrantikas and the Abhidharmikas of one and the same sect have never agreed with each other and the Sautrantikas of one have been opposed by those of a rival sect. Even at the present day the Buddhists may be classified into three groups the Southern who abide in Ceylon Burma Siam and Annam the Northern Manchuria Mongolia and Siberia and the eastern who are found in Japan and Formosa. The Southern Buddhists follow the Hinayana or the Lesser Vehicle the northerns are Lamaistic and highly ritualistic and the eastern are followers of the Mahayana or the Greater Vehicle. Now the Tripitaka of the Hinayanikas is not the same as that of the Mahayanikas. In this maze what shall be our guide?

Though the Great Teacher has entered Nirvāṇa, yet image exists, and we should reverse it with zeal as though in his very presence. Those who constantly offer incense and flowers to it are enabled to purify their thoughts and those who frequently bathe this image are enabled to overcome their sins that involve them in darkness. In the same strain said the regent of Tibet to Col. Younghusband, 'When Buddhists look upon an image of the Buddha they put aside thought of strife and think only of peace.' If the life of the Blessed One gives to the simple and weak more than philosophy gives to the wise, why should they not revere his image? The image of the Buddha combines in its appearance wisdom, benevolence and victory—the wisdom of a philosopher, the benevolence of a redeemer and the triumph of a hero. All perfections are collected in the holy image—perfect power, perfect virtue, infinite compassion, infinite boldness, infinite knowledge. It is not the image or relic that is adored but the *Līlā* which for human frailty is represented by the image or relic. But the reverence paid to the images or the relics of the Blessed One, there is no implication of grace, of Providence, of recompense effected by a God or of succour furnished by a saviour. On the other hand such a notion is categorically discarded by the Buddhists. As the commentator on the *Bodhicaryavatara* says, 'Sukhasya dhukasya no kopa data parodadattitū lubaddhiresha.' It is a foolish idea to suppose that another can cause us happiness or misery. The result of devotion is independent of the object worshipped and is entirely subjective. Says Nagasena in *Millindapanha*, 'Men by offering reverence to the relics of the jewel treasure of the wisdom of the Tathagata, though he has died away and accepted it, not cause goodness to arise within them and by that assuage and allay the torment of the threefold fire. What one may adore, what one may worship, matters little, what matters is the heart and devotion with which one worships. Devotion is beneficial and salutary, because it favours humility and destroys the thought of self.'

DIFFERENCE BETWEEN DEVOTION AND WORSHIP

The difference between the devotion and worship of the Buddha and the Hindu is seen in the contrast between a Burmese and a Hindu temple. The one has its image of the Buddha serene and placid, reflecting on the illusions of this life and crying from myriad shrines, 'Heal your wounds ye wounded and eat your fill ye hungry. Rest ye weary, and ye who are thirsty, quench your thirst. Look up to the light ye that sit in darkness. Be of good cheer ye that are forlorn yourselves. The Blessed One never insisted on the sinfulness and weakness of man but always inspired his followers with confidence in their innate goodness and strength. Hence the Buddhist looks for salvation not through the redemption of a supernatural being but by self exertion and self illumination.'

MIRACLES

(c) The possibility of requiring wonderful powers by wholly natural means is not denied. The Buddha is described in the legend as

acquiring the six abhijnas with the attainment of perfect enlightenment. Further, the legend speaks of the concurrence of wonderful natural phenomena, such as earthquakes and thunderstorms, with events of extraordinary ethical significance. Still the disciples of the Buddha are not permitted under any circumstances to work wonders or boast of supernatural powers to raise themselves in the esteem of others. The legend says that Pindola, being challenged by heretics to work a miracle, flew up into air, and brought down an alms bowl which had been fixed on a pole. The Buddha reproved him for this and forbade his disciples to work miracles for display. On one occasion some of his adherents entreated the Buddha to permit his missionaries to work wonders, as that Buddha to permit his missionaries to work wonders, as that would elevate them in the eye of others. The Buddha replied as follows (Kevada Sutta). There are three kinds of miracles. The first is the miracle of power, in which extraordinary power is manifested, as in walking on water, exercising devils, raising the dead and so forth. When the believer sees such things his faith may become deepened, but it would not convince the unbeliever, who might think that these things are done by the aid of magic. I, therefore see danger in such miracles, and I regard them as shameful and repulsive. The second is the miracle of prophecy such as thought reading, sooth saying fortune telling etc. Here also there would be disappointment, for these too in the eyes of the unbeliever would be no better than extraordinary magic. The last is the miracle of instruction. When any of my disciples brings round a man by instruction to rightly employ his intellectual and ethical powers, that is the true miracle. Conversion by miracle, by oratory, through sorrow or emotional exhaustion, cannot be permanent, and is therefore equivalent to no conversion to all. Hence, the Blessed One, without denying the possibility of conversion by fortuitous accidents (samvega), forbids the making of converts by all other means than argument and instruction.

TOLERATION

(D) Of Buddhism alone can it be affirmed that it is free from all fanaticism. Its aim being to produce in every man a thorough internal transformation by self-culture and self conquest how can it have recourse to might or money or even persuasion for effecting conversion.

The Buddhist kings of the world have been the most tolerant and benign. Emperor Asoka, though an ardent Buddhist himself showered his gifts on the Brahmans, the Jains the Ajivakas as well as the Buddhists. In his twelfth rock edict Asoka says, 'Whosoever raises his own sect to the skies and disparages all other sects from special attachment to his own with a view to encourage it, does thereby much harm to his own sect. A century after Kanishka, Vikramaditya king of Sravasthi became a persecutor of the Buddhists.

According to the Sankhaviyaya King Sudhanvan issued the following injunction to his people. 'From the bridee (of Rama in Ceylon) to the Himalayas who does not slay the Buddhists both old and young shall be slain.' The mere fact of entering a Buddhist

logic by their books on *Pramana*. Vararuchi, Jayaditya, Vamana, Chandta wrote on grammar. Vyadi and Amarsimha produced lexicons. All sciences and arts were studied in the chief centres of Buddhist civilization, such as the great Buddhist university of Nalanda.

When Buddhism took root in China, it started a new development and gave such a great impetus to Confucianism as to produce in it some deep thinkers like Lin Siang San, Chu Tze and Wai Yang Ming. Wherever Buddhism entered into the life of a people, it always gave them refinement and embellishment.

All the refinements of the Japanese life were of Buddhist introduction and at least a majority of its diversions and pleasures. There is even to day scarcely one interesting or beautiful thing produced in the country, for which the nation is not in some sort indebted to Buddhism.

SUPERIORITY OF BUDDHISM

Q. 137 State and Criticise the Superiority of Buddhism and discuss its missionary spirit

Ans. The tree is known by its fruits, Buddhism put reason in the place of authority, it discarded metaphysical speculation to make room for the practical realities of life, it raised the self-perfected sage to the position of the gods of theology, it set up a spiritual brotherhood in place of hereditary priesthood, it replaced scholasticism by a popular doctrine of righteousness, it introduced a communal life in the place of isolated anchorite life, it infused a cosmopolitan spirit against national exclusiveness. It insists faith stripped of dogmatism, it inspires enthusiasm freed from fanaticism, it gives strength bereft of violence, it rouses idealism uncoupled with visionariness, it evokes naturalness eschewing materialism, it allows liberty avoiding license, it demands self-sacrifice rejecting asceticism, it inculcates purity discarding austerities, it creates saintliness devoid of morbidity. Dogma and miracle are wisdom to the Christians, kismet and fanaticism are wisdom to the Moslem, caste and ceremonialism are wisdom to the Brahman, asceticism and nakedness are wisdom to the Jain, Mysticism and magic are wisdom to the Taoist, formalism and outward piety are wisdom to the Confucian, ancestor-worship and loyalty to the Mikado are wisdom to the Shintoists, but love and purity are the first wisdom to the Buddhist. To work of the Japanese Shintoists. Islam was perpetuated by persecution and blood shed. Christianity has cost two thousand years of war, persecution, millions of money and thousands of human lives. But Buddhism, even where it was persecuted, has never persecuted in return. Compare with these words the following admonition of the Blessed One in the *Sadharmapundrika Sutra* is my robe; and voidness (selflessness) is my seat; let (the preacher) take his stand on this and preach. When clods, sticks, pikes or abusive words, or

threats fall to the lot of the preacher, let him be patient thinking of me." The model placed before the Buddhist preacher is Purna, an emancipated slave, who, after becoming a rich merchant, renounced everything and became a bhikshu. When he was informed of the perils of his enterprise to preach the Dharma to a wild tribe, he replied, "When I am reproached, I shall think within myself that these are certainly good people, since they do not beat me. If they begin to beat me with fist, I shall think they are mild and good, because they do not beat me with clubs. If they proceed to this, I shall think that they are excellent, for they do not strike me dead. If they kill me, I shall die saying 'How good they are in freeing me from this miserable body.' Of this Universal forgiveness, the practical result is tolerance."

MISSIONARY SPIRIT

The missionary impulse of Buddhism is a product sui generis. The psychology of Buddhism leads to those universal relations between man and man, which are summed up in the idea of brotherhood. And it is this universal idea which produces the universal feeling termed the missionary motive. Of all the gifts the gift of the Dharma is the greatest. "Go ye O bhikshu for the benefit of the many, for the welfare of mankind, out of compassion for the world. Preach the doctrine which is glorious in the beginning, glorious in the latter," and glorious in the end in the spirit as in the middle. Proclaim to them a life of holiness.

Such were the loving words addressed by the Exalted One to his disciples. In strict accordance with this mandate, the disciples of the Great Teacher have also considered others first and themselves afterwards. Forgetful of home, ready to meet death, indifferent to renown or failure, they have laboured to open the eyes of the crowds deceived by false teaching. To spread the holy doctrine they travelled over lands and seas, crossed through snowy mountains and sandy deserts, braved all toils and dangers. The name of Kumarajiva, Fa Hian, Yuan Chuang, Hui Shen, Dipankara, Srignana are sufficient evidence of the strength and enthusiasm which the Dharma can inspire into the minds of its adherents. Not to adventitious state influence but to its spiritual potency and superior faculty of transmission is due the rapid spread of the Dharma in the lands to which it has been carried.

Without the aid of the sword, of Maxim guns or howitzers, Buddhism carried its message of peace and goodwill to the barbarous hordes of the most populous parts of Asia and civilized them. It was its benign tolerance that enabled Buddhism to accommodate itself to the minds and ways of animistic and ancestor—worshipping races and vastly elevate them in the scale of civilization.

ARTS AND SCIENCES

Q. 138 Discuss briefly the place of Arts and Sciences in Buddhism.

Ans. A tangible way in which a religion manifests its actual

influence upon civilization is art. The great glory of Buddhism is that it has always ministered to the satisfaction of aesthetic aspirations. Wherever Buddhism has prevailed artistic pagodas, vast viharas, beautiful stupas have come into existence. Some of the Buddhist carvings are the finest that India has yet produced and are masterpieces in point of style and technique, unsurpassed by any of their kind in the ancient world. The finest buildings in China and Japan are the Buddhist temples. The beauty and charm of the frescos of Ajanta painted by artists whom Mr J. Griffiths regards as his salvation, the Buddhist must renounce all selfish desires and live to build up a character of which the outward signs are purity of heart, compassion for all, courage and house mates in possessing their beliefs in peace. Of Buddhism alone can it be said that it has discarded all animism, all dogmatism, all sensuality, all ceremonialism, that it consists in charity and benevolence, self-denial and self-consecration. It alone teaches that there is hope for man only in man and that

that love is false

which clings to love for selfish sweets of love

MORALITY

Q. 139 What are the ten transgressions required to be avoided for good conduct according to Buddhism?

Or

Discuss the ten precepts (Kauslas) taught by Buddha to his followers for salvation.

Ans. The goal of Buddhism is the freedom from sorrow and suffering. This cannot be attained except by the destruction of all selfish cravings. The self as such manifests its activity in *trishna* or grasping desire. If the self is to be annihilated *trishna* must be suppressed.

All acts of human beings become evil by ten transgressions and by the avoidance of these their conduct becomes good. These ten transgressions are the three sins of the body, the four sins of the speech and the three sins of the mind. The three sins of the body are murder, theft and adultery. The four sins of speech are lying, slander, abuse and idle talk. The three sins of the mind are covetousness, hatred and error. If a man having such faults? says the Blessed One does not repent but allows his heart to remain at rest, sins will rush upon him like water to the sea. When vice has thus become more powerful it is still harder than before to abandon it. If a bad man becoming sensible of his faults abandons them and acts virtuously, his sins will by and by diminish and be destroyed till he obtains full enlightenment. Accordingly the Enlightened One taught ten precepts for the guidance and salvation of his followers.

The Ten Precepts (Kusalas) are as follows:

I. From the meanest worm up to man, you shall kill no animal whatsoever, but shall have regard for all life.

sexual love, which is regarded as a hindrance (samyojana) to spiritual progress. The latter represents the natural affection and friendliness such as exists between parents and children, or brothers and sisters. But, as this is not completely free from the taint of selfishness, it is not considered the highest ideal. Maitri represents the perfection of loving kindness, as it "does not cling to love for selfish sweets of love."

From maitri originate karuna (compassion) and mudita (good will), and therefore it is higher than both of these. All pious deeds, all gifts, are nothing compared to a loving heart.

X. You shall free your mind of ignorance and be anxious to learn the truth, lest you fall a prey to doubt which will make you indifferent or to errors which will lead you astray from the noble path that leads to blessedness and peace.

Q. 140 Sum up in brief the ethical and moral principles of Buddhism.

Ans. Buddhism does not insist upon the acceptance of a revealed truth for the sake of eternal salvation. Intellectual conviction is the corner stone of Buddhism. Hence there is in Buddhism nothing uncongenial to the modern spirit of scientific search, the patient and impartial search after hidden truth, not so much from a craving for knowledge as for promoting human welfare.

Though there are neither rewards nor punishments in a future world yet there is the law of cause and effect, whose sway in the domain of ethics is as powerful as in the domain of consequences of karma and vipaka, of seeing in every phenomenon a 'reaping of some previous sowing'. The tiger will necessarily be hunted down, and the criminal will necessarily be punished. Whosoever is punished for his misdeeds suffers his injury, not through the ill will of others, but through his own evil doing. Even undetected criminal does not escape the effect of his deeds. If he is not one of those pitiable pathological cases, if his longings, impulses, and ideals are those which inspire the average man, he cannot escape the misery flowing from his misdeeds. As the Milindaprasna says 'Even could one have kept it secret from men, could one have kept it secret from the gods, yet one could not have escaped oneself from the knowledge of one's sin. On doing evil a man becomes filled with remorse and the heart of him who feels remorse cannot get away from the thought of the evil he has done and obtains no peace, miserable, burning, abandoned of hope, he wastes away, and giving no relief from depression he is, as it were, possessed with his woe.' Jean Val Jean may become Father Madeleine, but he cannot escape the pangs of memory. Nor can it be doubted that the criminal, though he may get on well for some time, will in the long run be eliminated from off the face of the earth as surely as the tiger is being eliminated now. Such elimination is but a part of the eternal inevitable sequence that leads man in the end to wisdom and peace.

Man desires to get rid of the sorrows and sufferings of this life. He desires to enjoy endless bliss. How can he attain this? First of all, as the Bodhicaryavatara argues, *punyam* makes the body happy. If a man is compassionate and serviceable to others, they will not prove a source of trouble to him. No man can realise all his desires without the help of others. Hence if he desires without the help of others he must have sympathy and compassion for them. As they also desire happiness, he must endeavour to get rid of their sufferings and sorrows. How can the suffering of one affect another? In the same way as the suffering of one's foot affects one's hand. Though the body consists of different parts, we treat it as one and protect it. Similarly there may be different beings in this world, still they should all be treated as one for all are endeavouring to avoid suffering and attain happiness. One's body is the product of the combination of the sperm and the germ of others, but by custom one speaks of one's own. If what is the product of others can be regarded as one's self, where is the difficulty of regarding the bodies of others as one's own? That one is always the same person is not true; yet one imagines himself to be the same person. Is it more difficult to imagine one's oneness with others? If there is no *atman* all beings are equally void. Is not then the fundamental oneness of all beings obvious (*paratma samata*)? Such is the manner in which the Buddhist argues. For the ordinary Buddhist the doctrine of Karma may serve as the all-important motive force for the moral life. But for the wise man the mainstay of morality is the internal perception of *nairatmya*, the realization of the selflessness (*sunyata*) of all beings and the consequent fundamental equality of all beings with one another. It is this realization which forms the well spring of the cheerfulness (*mudita*), compassion (*karuna*), and benevolence (*mañña*), which are the bases of all good deeds.

As the generations before him have contributed to his being, so can he also contribute to the well being of future generations. If the individual desires perpetual life he can secure it only by living in the whole and for the whole. Hence what is good for all mankind, what creates better conditions for its existence and its perfection, is also good for the individual. What jeopardises the life of humanity or degrades it is also bad for him. A perfect humanity is his heaven; a decaying humanity is his hell. To preserve and enhance the worth of human life is virtue, to degrade humanity and lead it to perdition is vice.

If a man desires to hasten his deliverance from sorrow and suffering, he must necessarily follow the laws of the good. This motive is indeed individualistic, but it alone can work with dynamic precision. A man will necessarily desist from injuring others, if he sees clearly that his interests are bound up with theirs. He will even forego some of his own good for the sake of others, if he is sure that his sacrifices redound to his own advantage. A man will not hate his enemy, if he knows that the love of his enemy will carry him forward to *bodhi*. No man loves others merely from his love for them. Or

the other hand he loves others because for some reason they please him. In the Brihadaraoyaka Upanishad Yagnavalkya says rightly to his wife Maitreyi, 'Not out of love for the husband is a husband loved but the husband is loved but for love of self. Children are loved, not out of love for children, but for love of self. Wealth is loved, not out of love for wealth, but for love of self. The priestly order is loved, not out of love for that order, but for love of self. The order of the warrior is loved, not out of love for that order, but for love of self. The state are loved, not out of love for the states but for love of self. The gods are loved, not out of love for the gods, but for love of self. Existence is loved not out of love for existence but for love of self. Not out of love is any loved, but for love of self are all loved.'

In Buddhism morality rightly rests on individualism, and altruism becomes applied individualism. No more solid basis can be found in this world for the love of one's neighbour than the love of one's self.

The end and aim of man cannot be the acquisition of wealth or the satisfaction of natural inclinations. But, as the Dharma teaches, it is the attainment of that perfection which consists in 1 perfect beauty, 2 perfect wisdom, 3 perfect goodness, and 4 perfect freedom. Can this faith in the future perfection of mankind inspire man with enthusiasm? Yes it has acted so the past as an impelling force leading mankind upward. Nay more, history proves how men have sacrificed their blood, and their every thing for idealism.

CASTE SYSTEM

141 Write a short notes on (a) Caste system, and, (b) Status of woman in Buddhism

Ans (a) The Buddha broke down the barriers of caste and preached the equality of all mankind. He proclaimed 'My dharma is a dharma of mercy of all. Proclaim it freely to all men it will cleanse the good and evil, the rich and poor alike, it is as vast as the spaces of heaven that excludes none. Whoever is compassionate will feel the longing to save not only himself but all others. He will say to himself 'When others are following the Dharma I shall rejoice at it, as if it were myself. When others are without it, I shall mourn the loss as my own. We shall do much, if we deliver many, but more if we cause them to deliver others and so on without end'. So shall the healing word embrace the world, and all who are sunk in the ocean of misery be saved". Working in this spirit the Dharma becomes a religion for all and has spread over vast tracts in Asia, India, Burma, Ceylon, Tibet, China, and Japan, and is slowly leavening the thought and life of Europe and America. May we not hope for the day when its humanising influence will be so far reaching and deep that the prejudices of class and colour which still persist in various quarters will be forced into the limbo of forgotten things.

(b) STATUS OF WOMAN IN BUDDHISM

Speaking of the influence of Buddhism on the Burmese, Talboys Wheeler says: "Their wives and daughters are not shut up as prisoners in the inner apartments, but are free as air to take their pleasure on all occasions of merry-making and festivals.

Courting time is an institution of the country. On any evening hat a damsel is desirous of receiving company she places her lamps n her window, and puts fresh flowers in her hair, and takes her seat upon a mat. Meantime the young men of the village array themselves n their best, and pay a round of visits to the houses where they see hat a lamp is burning. In this manner attachments are formed; and instead of arbitrary unions between boys and girls, there are marriages of affection between young women and young men, in which neither parents nor priests have voice or concern."

THE FOUR GREAT TRUTHS

Q. 142. Set out briefly the "Four Noble Truths" of Buddhism. *(Gujarat 1962, Karnatak 1965)*

Or

State and explain the four noble truths as propounded by Buddha. *(Poona 1963, Jodhpur 1965, Mysore 1962).*

Or

Explain the four noble truths taught by Buddha and point out their significance. *(Madras 1962)*

Or

What are the four noble truths of Buddhism? How were they arrived at and what is their significance? *(Osmania 1962)*

Ans. The main teachings of the Dharma have been summarised by the Blessed One in four propositions, which are generally known as the Four Great Truths or affirmations (Chatvari ariyasatya). They contain in a nutshell the philosophy and the morality of Buddhism. They are as follow:

I. The first great truth is that misery, that is to say, pain and suffering (dukkham), is associated with all stages and conditions of conscious life. Birth is suffering; age is suffering; illness is suffering; death is suffering. Painful, it is not to obtain what we desire. Painful again it is to be joined with that which we do not like. More painful still is the separation from that which we love.

II. The second great truth is that the cause of misery (dukkha samudayo) is Trishna, the grasping desire to live for selfish enjoyment. Sensations (vedana), begotten by the surrounding world, create the illusion of a separate self. This illusory self manifests its activity in a cleaving to things for selfish enjoyment which entangles man in pain and suffering. Pleasure is the deceitful siren which lures man to pain.

III The third great truth is that emancipation from misery (dukkha nirodho) is possible by abandoning selfish cravings (upadanas). When all selfish cravings are destroyed there is necessarily an end of suffering. All selfish craving arises from want and so long as it is not satisfied it leads to pain. Even when it is satisfied this satisfaction is not lasting for this very satisfaction gives rise to new needs and therefore to new sorrows. The entire essence of man seems to be an unquenchable thirst for a thousand wants. How else could he get rid of sorrow but by abandoning this thirst?

IV The fourth great truth is that the Noble Eightfold Path (arya ashtanga margam) is the means by which man can get rid of all selfish cravings and attain perfect freedom from suffering. He who has fathomed the Dharma will necessarily walk in the right path, and to him salvation is assured.

The four great truths form what may be called the articles of the Buddhist creed.

Buddha taught that misery and suffering were not the result of the wrath of gods, but that they were the consequence of man's ignorance of his own nature and his surroundings. Just before his death the Buddha said: "Everything that lives whatever it be, is subject to the law of destruction, the law of things 'combined is to separate'."

Evolution takes place through all forms from the minerals through plants and all kinds of animal forms until perfection is reached in Buddha. "All trees and grass, these shall also become Lord Buddha", says a Japanese proverb. All beings are what they are by their previous and present karma. The germ of enlightenment (nirvanadharm) first manifests itself as sentient reflex activity, but gradually develops through the path of conscious concurrence into self-conscious rational reaction.

Reason and love claim the right to control the appetites and passions. Gradually the notion of duty takes root in the heart of man, and it becomes a check to the free play of his passions. As he makes constant efforts to arrest his passions his moral sense, the keen preception for improvement becomes more and more active. He finds it necessary to wipe off the effects of his bad tendencies and he resolves to suppress them in future. He thus gets a glimpse of the Noble Path that leads to perfection.

He suppresses more and more his egoistic inclinations and works for the good of all beings. When he has obtained a complete self-possession and mastery of mind and has trained himself to feel his oneness with all that lives, with the generations past and the generations to come, not only with his fellow beings but with the whole world with every creature that walks on earth his progress is completed and he has reached the blissful heaven where there is no more struggle no more pain but unutterable peace. By breaking the chains which bind him to the world of individuality and growing to

"But to satisfy the necessities of life is not evil. To shelter the body from the weather, to cover it decently and comfortably, to protect it against the numerous external causes of pain, to save it as far as possible from fatigue, to eliminate sensations that are disagreeable, in short, to keep the body in good health, is a duty, for otherwise we shall not be able to trim the lamp of wisdom and keep our minds strong and clear."

"This is the Middle Path, O Bhikshus, that keeps aloof from both extremes."

No wonder that among their rivals the Buddhists had the reputation of being "preachers of ease" (*sataবাদin*) who favoured the "way of comfort" (*pushti marga*).

Starting as it does from the first truth that sorrow and suffering are concomitants of every conceivable form of egoism, the Dharma does not consign man to the sensualist's (*charyaka*) 'let us eat and drink for to-morrow we die.' The Dharma spurns not only asceticism, but also all luxury.

It is not that the vow of poverty or any other vow is absolutely necessary for attaining the Supreme Good. Laymen, living at home and enjoying the pleasures of senses, can realise in themselves the Peace of Nirvana.

Even in married life it may not be impossible to accomplish a good deal in the direction of the perfect life. Still evolution would seem to indicate a necessary connection between celibacy and the higher life. Evolution points to a natural antagonism between individual perfection and race multiplication. While in the lower stages of animal life, the race is everything and the individual nothing, in the higher types the reproductive function becomes subordinated, and the individual rises in importance. In the bacillus or the fish we see a prodigal fecundity, but the major portion of mankind has arrived at the stage of 'one at a birth.' The highest stage would, therefore, be that in which the individual is all to himself, concerned no longer with the propagation of the race but only with the full and free expansion of himself. Hence the perfect individuality and the highest altruism demanded of the seeker after *bodhi* would seem to be impossible except at the cost of fitness for the multiplication of the species.

The Blessed One said, 'He is a righteous man who is always anxious and desirous to learn, who walks uprightly, who ponders on and considers the character of precious wisdom. He is a learned man who depends not on any fine distinction of words, who is free from any apprehension, who stands by what is right. The reverend man is not he who has become a sexagenarian with form bent, with hair white, for with all that he may be a fool, but he who ponders and inquires into the Dharma, who regulates and restrains his conduct, who is full of virtue and love, who is able to penetrate, into hidden secrets and is pure. The graceful and perfect man is not he who possess-

es beauty of form like the flowers that charm us ; not he who covets and longs for the empty vanities of personal adornment ; not he whose words and conduct are opposed to one another ; but he who is able to give up every vicious course, who has got rid of evil from the very root, who is enlightened without a remnant of hatred. The sramana is not he who is shaven perforce, who speaks untruth, and covets possession, or who is a slave of desires like the rest of men ; but he who is able to put an end to every wicked desire, to silence every personal preference to quiet his mind and put an end to selfish thought. The bhikshu is not he who at stated times begs his food, not he who, walking unrighteously desires to be taken as a disciple with a view to pass for a man of character ; but he who has given up every source of sin, who by wisdom is able to crush every evil inclination, and who lives continently and purely. The truly enlightened man is not he who is simply mute whilst the busy work of his mind is impure merely accommodating to outward rules ; but he whose heart is free from hankering, whose inward life is pure and spiritual and spiritual and perfectly unmoved by this or that. The man of Bodhi is not he who merely saves the life of all beings, but he who is filled with universal love and benevolence, who has no malice in his heart. And the man who observes the Dharma is not he who talks much, but he who keeps himself in subjection to the Dharma, although he be an untaught man always guarding the way with increasing watchfulness.

'Restrained of hand, restrained of foot, restrained in speech, the best of the self-controlled, reflective, calm, content, alone, it is he that is a true bhikshu' ; says the Dharmapada.

DEMOCRACY IN SAMGHA

Q. 145 Write a short notes on : (a) Democracy in Samgha ; (b) Voting

Ans. (a) The ideal underlying the Samgha is self government, the government of all, for all, by all. At the various Samitis (councils) disputes were settled, by ballot and not by authority while in Hindu monasteries the dying abbot nominates his successor, in Burma the head of the Samgha, the Tathanabang, is elected by all the members of the Samgha. The Buddha called together the bhikshus and spoke to them on the conditions of the welfare of a community. So long, O bhikshus, as the brethren hold full and frequent assemblies, meeting in concord, rising in concord, and attending in concord to the affairs of the Samgha ; so long as they, O brethren do not abrogate that which experience has proved to be good, and introduce nothing except such things as have been carefully tested ; so long as their elders practise justice ; so long as the brethren esteem, revere, and support their elders, and hearken influence of craving, but delight in the blessings of religion, so that good and holy men shall come to them and dwell among them in quiet ; so long as the brethren shall not be addicted to sloth and idleness ; so long as the brethren shall exercise

themselves in the sevenfold higher wisdom of (1) mental activity, (2) search after truth (3) joy, (4) modesty, (5) self-control, (6) earnest contemplation, and (7) equanimity of mind, so long the Samgha may be expected not to decline but to prosper. Therefore, O bhikkhus be full of faith, modest in heart, afraid of sin, anxious to learn, strong in energy, active in mind and full of wisdom."

VOTING

(6) When the selected monks failed to settle a dispute, the matter was referred back to the Samgha, which then proceed to appoint one of the members possessing requisite qualifications (as detailed in Vinaya II p. 84) as *salakagahapaka*. The votes were then taken by means of *salaka* and the will of the majority was accepted as the just. As great responsibility rested on the *salakagahapaka* many rules had to be framed to guard the misuse of power by him. Such occasions were rare in the samgha, hence the question of majority or voting is not a subject that has been discussed at length in the Vinaya Pitaka.

Thus we see that the constitution of the Samgha was clearly democratic in principle but differed in many vital points from a democratic institution of the present day.

Though there are the systems of election of President, the moving of a resolution, use of ballot voting by *salakas*, strict constitution of a Buddhist Samgha differed in many respects from that of a political institution.

This discipline in working was strictly enforced and this was the secret of the great power which the Samgha developed and by which it spread itself all over Asia. It was in and through an organisation like this that scholars like Nagarjuna and Asanga, Vasubhandu and Aarya deva, missionaries like Bodhidharma and Atisa, disputants like Dharmakirti and Dinnaga, writers like Vimukhasena and Kamalasila, expositors like Subhuti and Kachchayana, translators like Kumaraajiva and Jainmitra radiated rays of light that dazzled the whole world.

THE NOBLE EIGHT-FOLD PATH

Q 146 Discuss and elaborate the Eight fold path preached by Buddha

Ans 'Two extremes, there are,' said the Blessed One in his first sermon at Benares, 'which he who strives after holiness must avoid. Which two?—A life addicted to pleasure, for it is enervating vulgar, mean and worthless and a life given to self mortification, for it is painful, vain and profitless. By avoiding both these extremes has the Tathagata arrived at the Middle Path (*Madhyama Pratipada*), which leads to insight, to wisdom, to knowledge, to peace, to Nirvana. But which is this Middle Path?—It is the Noble Eight fold Path.'

(1) The torch of right belief (*samaya-g drishti*) must light his way.

(2) Right aspiration (*samyag samkalpa*) must be his guide. (3) Right speech (*samyag vak*) must form his dwelling place on the road. (4) Right action (*Samyag karma*) must be his erect gait. (5) Right living (*samyag ajiva*) must form his refreshments on the road. (6) Right effort (*samyag vyayama*) must be his steps. (7) Right thought (*samyag smriti*) his breath, and (8) Right tranquillity (*samyag samadhi*), his sleeping couch.

I. It is the possession of the right belief that differentiates the educated from the uneducated, the thoughtful from the unreflecting. It is one of the glories of Buddhism that it appeals to reason and science, and not to blind faith and authority.

II. What then, O friend, is right aspiration ? says the *Sacchavibhanga*. It is the longing for renunciation ; the hope to live in love with all ; the aspiration after true humanity.'

III. To abstain from falsehood, to abstain from back-biting, to abstain from harsh language, and to abstain from frivolous talk is called right speech.'

IV. The aim of right action is not one's own happiness which may result from it. Right action consists in the avoidance of all that is subversive of the higher life and in the doing of all that is good and noble. Progress in the higher life cannot be effected by means of rituals, sacrifices, prayers and incantations, and these are therefore forbidden.

V. The logical outcome of right action is right living. Every one must take upon himself some duties that will exercise his abilities and make him useful to his fellow men. But the occupation followed should bring no hurt or danger to any living being.

VI. Right effort consists in practising what are called the *samyakprahanas* (*Sammappadana* in Pali), that is to say, in heroically mastering the passions so as to prevent bad qualities from arising ; in suppressing sinful thoughts so as to put away bad qualities that have arisen ; in producing goodness not previously existing and in increasing the goodness which already exists by fixed attention and application. The chief aim of right effort is to cultivate a highly developed will as such, namely, the capacity of control. Thus the Blessed One recommends the notice who is obsessed by some haunting idea of an undesirable character to try five methods in succession for expelling it. 1. Attend to some good idea ; 2. face the danger of the consequences of letting the bad idea develop into action ; 3. become inattentive to the bad idea ; 4. analyse its antecedents, and so paralyse the sequent impulse ; 5. coerce the mind with the aid of bodily tension.'

VII. Man must always practise right thought. He must know what ought to be avoided and what ought to be done. The exercise of right thought can be possible only when one possesses intellectual insight and wisdom (*parajna*). By insight is meant the power to grasp the central realities of all that are most valuable to man. By knowledge is meant an adequate understanding of the law of cause

external acts of daily life, whereby the lower reflexes are gradually eliminated and the higher ones developed whereas dhyana, though it implies the practice of *dana* and *sita* involves the direct action of thought and volition on the character. It is thus a self possessed purposive eradication of egoism with a view to investigating all things dispassionately. It is a strenuous endeavour to bring the mind into perfect harmony with all that exists, to see the place of everything in nature and adjust one's actions righteously towards them, Dhyana has nothing in common with ecstasy or trance which is found so largely associated with religious mysticism and is claimed to afford supernatural powers and insight into the divine. 'No member of our

and effect, of the real nature of body (Kaya) and mind (chitta), of pleasure and pain (vedana), and of the true relations (yathabhutam) of all things (dharma) in the universe (kaya, chitta, vedana, and dharma are called the smṛity upasthānas). Wisdom will lead the bodhisattva to perceive that all things come into existence by a combination of various circumstances (hetupratyaya) that all things are subject to change (anitya), that there is neither a personal ego, soul (atman), nor an unconditioned unknowable substrate in things (dīṇ on sick brahman or paramatman), and that through their ignorance of the true nature of things (avidya) all beings are experiencing mental and physical sufferings in numberless ways. This knowledge will awaken in the bodhisattva the deepest compassion for all suffering beings and impel him to work with dauntless energy for their salvation.

It is a glory of Buddhism that it makes intellectual enlightenment an essential condition of salvation. In Buddhism morality and intellectual enlightenment are inseparable from one another. In this respect Buddhism differs from all other religions. All monotheistic religions start with certain assumptions, and when these assumptions are contradicted by the growth of knowledge, they bewail that he that increaseth knowledge increaseth sorrow. But Buddhism starts with no assumptions. It stands on the firm rock of facts, and can therefore never shun the dry light of knowledge. Some have attempted to place the advaita form of Vedānta on the same level with the Dharma as in the advaita religion the chief means of salvation is what is called gnanam. But the gnanam of the Vedāntin is entirely different from what the Buddhist understands by prajña. Prajña means ratiocination based on the observation and experience, and as such has nothing to do with intuition or what is called super consciousness.

VIII Side by side with prajña, the aspirant for bodhi must also practise dhyāna to attain tranquility, a state of mind full of restfulness and moral insight. Right peace (samādhi, Samāta) alone will bring to a standstill and mental states which produce frivolous sophistries. Dhyāna as understood in Buddhism, is the contemplation of the facts of life from the highest point of view, and as such plays an important part. The Dharma discards prayer as a means of attaining salvation. Dhyāna comprises four stages, a stage of gladness and joy born of seclusion accompanied by investigation and reflection, a stage of elation and internal calm without reasoning, consequent on investigation and reflection, the total absence of all passion and prejudice, and lastly, a state of self-possession and complete tranquility. Dhyāna is a discipline of the mind which leads finally to a state in which the mind is flooded by an illumination which reveals the universe in a new aspect absolutely free from all traces of interest, affliction or passion.

Dhyāna, as practised by Buddhist, is not losing consciousness. It is, on the other hand, the subjective way of developing the habitual mode of one's consciousness, known as character. The practice of dāna and sīla, that is, the doing of good actions, consists in certain

external acts of daily life, whereby the lower reflexes are gradually eliminated and the higher ones developed whereas dhyana, though it implies the practice of dana and sīla involves the direct action of thought and volition on the character. It is thus a self-possessed purposive eradication of egoism with a view to investigating all things dispassionately. It is a strenuous endeavour to bring the mind into perfect harmony with all that exists, to see the place of everything in nature and adjust one's actions righteously towards them. Dhyana has nothing in common with ecstasy or trance, which is found so largely associated with religious mysticism and is claimed to afford supernatural powers and insight into the divine. 'No member of our community', says the Blessed One, 'may ever arrogate to himself extraordinary gifts or supernatural perfection, through vain glory give himself out to be a holy man, such, for instance, as to withdraw into solitary places on pretence of enjoying ecstasies and afterwards presume to teach others the way to uncommon spiritual attainments. Sooner may the lofty palm tree that has been cut down become green again, than an elect guilty of such pride be restored to his holy station. Take care for yourself that you do not give way to such an excess.' Dreams and ecstasies, visions, and trances which are the very proof of holiness in other religions, are vain and foolish imaginings to the Buddhist.

The Buddhist dhyana sometimes called anuttarayoga, should not be confounded with the Brahminical yoga. The former also has its physical and hygienic side. He who would seek perfection must carefully observe all hygienic conditions. The rules of diet, the habit of deep breathing, and fresh air at all times, the wearing of proper clothing that does not impede the free passage of air over the body, the habit of frequent bathing, regular rest, and a sufficient amount of exercise—all are essential. Though dhyana may have its physical and hygienic side, it is predominantly intellectual and ethical, its chief purpose being to understand the true nature of consciousness and therefore of man. The yogin par excellence in Buddhism is the generous bodhisattva who practises the six paramitas. While the Brahman yogi endeavours to become absorbed in the universal Brahman, the bodhisattva attempts to realise by contemplation the self devoid character of all things (*sarvadharmā anupalambhā sunyata*), *Sunyata karunayor abhinnaṃ bodhicittaṃ*. The mentality corresponding to bodhi is inseparable from universal compassion and the negation of a self. In his *Mahayāna Sroddhotpada Sūtra* Asvaghosha specially warns the aspirant for bodhi against confounding the *saṃādhi* of the Buddhists with that of the *tiribakat*, the heretics.

The practise of dhyana, uncoupled with *prajña*, cannot be productive of any good, but when the two go hand in hand the mind is freed not only from disquietude by removal of all inconsistencies, but also from *atmamoha*, the lust of self, which is the mother of all egoism.

TEN IMPEDIMENTS

Q 147 What are the impediments to be overcome by an aspirant in traversing the noble path ? Discuss

Ans 1 In the way of those who traverse the Noble Path lie the impediments (samyojana) which must be overcome, individualised self (satkayadrishti) This delusion takes many forms. Sometimes the self is identified with the body, sometimes it is regarded as a thing that flies away from the body at death, sometimes it manifests itself in a sentimental or metaphysical clinging to individuality. All the same to one who considers himself a permanent immutable being and does not realise that he is only a unity originating from an aggregation of skandhas, whose condition has been determined by causes working in the past and whose future will be determined by causes at work in the present any progress in the direction of emancipation and enlightenment is possible. But when once a man has realised that there is no permanent ego (atman) which can gain an eternal paradise beyond the grave, the temptation is not far to run to the sensualist's extreme of 'let us eat and drink for tomorrow we die'. Hence it is necessary to have faith in the possibility of attaining perfection.

2 Pyrrhonism (vichikichcha) is therefore the next obstacle in the path of the neophyte. With its shibboleths of ignorabimus and Unknowable, pyrrhonism denies all possibility of solving the problem of existence, and thus becomes a mental and moral malady which can only stultify all endeavour towards progress. Scepticism is often nothing more than a cloak in which ignorance misquerades. Scepticism is not an attitude of mind, but a maladjustment denoting psychic instability. Scepticism cannot regard men, it can only kill but not give life. Only faith in a new ideal will impel men to move forward in search of a new life. To see to what goal the Noble path will lead one must enter the path. No doubt, reasons can be urged for entering the Path. But one must trust oneself to the Path and follow it to derive the enlightenment the Path alone can furnish.

3 The third obstacle is the belief in the efficacy of purificatory ceremonies and rites (silavrata paramarsha). The Vedic religion was purely ritualistic. As the teachings of the Blessed One do not rest on any belief in gods, there is no place in the Dharma for a ritual. Rites and outward observances are mere sham supports, and can afford no emancipation from misery, even when there is the right spirit within.

The man who has overcome the delusion of self, doubt and ritualism has to a larger extent rectified himself, but not till he has broken the next two fetters of (4) sensuality (kama) and (5) malevolence (partigha) are his chances of falling back reduced to a minimum. He has to destroy all, (6) and (7) craving (raga) for material (arupa) pleasures in this world or another world; he must overcome (8) pride (mana), (9) self righteousness (ouddhatya) and (10) the ignorance of

the true nature of things (avidya) Having traversed the path he reaches the goal ; he becomes perfect an arhat, and attains the blessedness of Nirvana.

TEN BHUMIS OR STAGES

Q 148 Explain the ten Bumis or Stages celebrated by leading Buddhist thinkers.

Ans The career of an aspirant to Buddhahood, which is represented by the Noble Eightfold Path has been elaborated by some leading Bhuddhist thinkers into ten Bhumis or stages. When one's intentions and aspirations have become purified by the inception of the thought of bodhi (cbittotpada) and they find living expression in compassion and charity, he cannot but be joyful. This is the first stage, known as the joyful stage (pramudita), it represents the happy state of the newly converted. The recognition of sunyata and the explanation of the world to which it leads purifies and enlarges the aspirant's compassionate disposition. This is the second or immaculate (vimala) stage, which is essentially the domain of morality. The practice of morality must be coupled with reflexion (adhicbitta) hence the bodhisattva must engage himself in the various bhavanas so as to annihilate desire, anger, hatred and error, and fortify oneself in faith, compassion, goodwill, generosity and disinterestedness. This is the third or shining (prabhakari) stage, in which the seeker after Buddhahood 'shines' by patience and forbearance. In order to completely surrender the idea of mine, the bodhisattva must perfect himself in good works, intellectual and moral, and especially apply himself to the cultivation of the several virtues connected with bodhi (bhodhipakshadharma). This is the fourth or radiant (arabishmati) stage, and is the domain of energy (virya), by the putting forth of which alone good works can be perfected. Now the bodhisattva, being safe from bad thoughts, puts himself to a course of study and meditation in order to understand the Four Noble Truths in their true light. This is the fifth or invincible (sudurjava) stage, in which dhyana and samadhi predominate. The practice of charity, morality, patience, etc. prepares the mind for the thorough mastery of the profound principles of dependent origination (Pratityasamutpada) and of the substratelessness of all things (sunyata), which are the principles to give meaning to all other teaching. The mind of the aspirant is now turned towards these principles which constitute the very essence of Buddhahood. This stage is therefore called 'turned towards' (abhimukti) stage, and is the domain in which pragna reigns. Though the bodhisattva abides in the principles of pratityasamutpada, nairatmya and sunyata yet he cannot be said to have escaped completely from the domain of passion. He is not subject to passion in the sense that any passion whatever would work in him, but he is not completely free from passion, as he has still the intense desire of becoming a Buddha and his intensions for the salvation of all mankind are not fulfilled. He therefore devotes himself to the attainment of that knowledge which would enable him to produce various means of

expedients suitable for universal salvation. This is the seventh stage, called far going (*duramgama*), which sums up the six preceding stages and includes especially the fruits of the sixth, full development of the intelligence of the bodhisattva, the complete absence of regard for the particular, and the constant cherishing of the thought of annihilation (*nirodhasamapatti*) of individuality. When the bodhisattva has freed himself from eager desire for all particulars (*nimittagrahana*) and does not direct his thought on special objects (*abhoga*), he becomes immovable (*achala*). This is the eighth stage, whose special feature is the domineering presence of that supreme virtue, known as the *anupattika dharmakshakshu*, of seeing that all things are such as they are and have not been created for any special purpose. The actions of the bodhisattva whether of body or of voice, or of mind, are all compassionate and beneficent but they are in no way tainted by the idea of self, all idea of duality, of mine and thine, having vanished. Though all thought of self has been annihilated, the bodhisattva is not content with tranquil deliverance, but becomes enthusiastic in his devotion to the teaching of the dharma to others with a view to ripen their merits. This is the ninth stage, the stage of the good ones (*sadhumat*). The bodhisattva has now become worthy of the royalty of the Dharma, he himself becomes a cloud of the Dharma (*dharmamegha*), and in this final tenth stage, the bodhisattva has become a Tathagata, and continues to shed upon creatures the good rain which lays the dust of passions and causes the growth of the harvest of merits.

KARMA

Q 149 Write a short note on Buddhist doctrine of karma

Ans 'Karmajam loka vaichitryam' All things are born of activity (Karma). Every thing is in a stage of continual transformation. 'Vicharena nasti kim clud aheturah' yet nothing happens without cause and reason. 'Svatantram na vidyate'. Even *Paravasam sarvam yadvasant sopasavasae*. Nothing exists which is autonomous. Everything depends upon another, and this other thing on which it depends is itself dependent.

Every change is determined by a number of conditions. The most striking of these conditions is ordinarily called its cause, and the change itself is said to be the effect of that cause. Strictly speaking the cause (*pratyaya*) of any change is the totality of all the conditions needed for its occurrence. That in the cause which makes the effect possible is spoken of as the reason (*hetu*) of the change. When a seed changes into a plant, that in the seed which makes it become a plant of a particular kind is the reason of the change, while the totality of conditions, such as the soil, water, light air, space, needed for its germination and growth, constitutes the cause. Similarly sentiency, the germ of consciousness (*vijnana bijam*), is the reason for the development of individuality (*namarupa*), while the union of parents,

Buddha charita) 'If, as theists say, God is too great for man to be able to comprehend him, then it follows that his qualities also surpass our range of thought, and that we can neither know him nor attribute to him the quality of a creator' (Bodhicaryavarasa)

Is not the world in which we live, it is asked, an orderly world where everything is governed by law? Do not laws imply a law-giver? 'Who sharpened the thorn? Who gave their varied forms, colours, and habits to the deer kinds and to the birds? Svabhava. It is not according to the will (ichcha) of any, and if there be no desire or intention, there can be no intender or designer (Buddha charita)

No natural law is the cause of the observed sequence in nature. Every natural law merely describes the conditions on which a particular change is dependent. A body falls to the ground not in consequence of the law of gravitation but the law of gravitation is the precise statement of what happens when a body is left unsupported. A law of nature does not command that something shall take place, but it merely states how something happens. Every natural law represents a limitation of our thoughts, or our expectations. All attempts to go far beyond the region of experience, whether it be in time or in space, must be affected' with the greatest insecurity, because the probability of the results is nil.

That man should be truthful, just, merciful, loving and kind to his neighbours, that he should avoid vice and practise virtue, are injunctions that obtain their validity, not because there is Isvara but because human society would become impossible if they were set at naught. Virtue possesses a self propagating power. Vice and wrong are ever destroying themselves. In seeking to increase life, making it richer and more happy, egoism really diminishes, impoverishes and annihilates it. Sympathy and love are rooted in the same natural bonds which have conditioned the very continuance of the race on the faithful discharge of their duties to others besides themselves.

Man is man only by living in and sharing the life of a society of his fellows. A human being in isolation would be no human being at all. All achievements of man have been brought about by social solidarity. Only as a member of society and by the observance of ethical laws can men enjoy the highest and most durable bliss.

Instead of saying that Isvara is the creator of the world, we ought to say that man has created his idea of Isvara including all its moral elements. As Xenophanes said, if lions could picture a god, they would picture him in the form of a lion, the horse like a horse, the oxen like an ox.

In some quarters attempts have been made to find a psychological basis for the belief in Isvara. The existence of such a being is not a matter of direct experience, but a matter of inference, about which the person undergoing the experience can himself or herself be in doubt. The psychology of religious experience proves beyond

doubt how the experience varies with the character of the intellectual theory connected with it. To ascertain the truth of a belief reason is the only means and by reasoning, even the most elaborate, the existence of an *Isvara* cannot be substantiated.

In recent years some thinkers have attempted to prop up the belief in *Isvara* from the point of view of pragmatism. According to pragmatism the truth of an idea or a proposition does not consist in its agreement with any existing reality, in the possibility of verification, that is to say, in its usefulness for practical life. In one of these, which may be called direct truths, the process of verification is going on daily. The North Pole is completely capped with ice is a truth he accepts, but he has absolutely no means of verification. To the acceptance of this truth he comes by a number of intermediate stages or propositions, which have no special practical value in life. Truths of this class may be said to be indirect. The pragmatic method of proof cannot be regarded as valid for all convictions but only for direct truth. Religious convictions, such as the belief in God, soul, heaven, hell, predestination, are most indirect.

THE ABSOLUTE BRAHMAN

If the world has not been created by *Isvara*, may not all existence be a manifestation of the Absolute, the Unconditioned, the Unknowable behind all appearance? Said the Blessed One to Anathapindika. 'If by the Absolute is meant something out of relation to all known things, its (*hetuvidyasastra*) How can we know that anything unrelated to other things exists at all? The whole universe, as we know it, is a system of relations; we know nothing that is, or can be, unrelated. How can that which depends on nothing and is related to nothing, produce things which are related to one another and depend for their existence upon another? Again, the Absolute may be one or many. If it be only one, how can it be the cause of the different things which originate as we know, from different causes? If there be things how can the latter be related to one another? If the Absolute pervades all things and fills all space then it cannot also make them, for there is nothing to make. Further, if the Absolute is devoid of all qualities (*nirguna*), all things arising from it ought likewise to be devoid of qualities. But in reality all things in the world are circumscribed throughout by qualities. Hence the Absolute cannot be their cause; if the Absolute be considered to be different from qualities, how does it continually create the things possessing such qualities and manifest itself in them? 'Again, if the Absolute be unchangeable, all things too, for the effect cannot differ in nature... from the cause. But all things in the world undergo change and decay. How then can the Absolute be unchangeable? Moreover, if the Absolute which pervades all is the cause of everything, why should we seek liberation? For we ourselves possess this Absolute and must patiently endure every suffering and sorrow incessantly created by the Absolute (*Asvaghosha's Buddhacharita*)

The Buddhist denies the existence of all Absolutes, but he does

not deny the existence of the internal or external world. For him the world is an aggregate of conditions or relations, which are themselves not self-existent, but inter-dependent. Only when conceived in its totality has the world any meaning.

If the world is neither the creation of *Īsvara* nor the manifestation of the Absolute (*brahman*), may it not be a product of the individual self? Without entering on the question of the reality of self, the Blessed One has shown the absurdity of regarding the self as the maker of the world as follows: 'If you say that the self is the maker, then the self should make all things, pleasant. But there are many things in this world not pleasing to one's self; how then could it be asserted that the self is the maker? If it be said that the self does not wish to make things pleasant, than he who wishes for things pleasant is opposed to his self, the maker. Sorrow and joy are not self-existing. How could it be said that they are made by the self? If we admit that the self is the maker, there should, at least, be no evil karma, but as is well known, our deeds produce good and evil results. Hence the self cannot be the maker. Perhaps it might be said that the self is the maker according to the occasion, but then the occasion ought to be for good alone. Still as good and evil both result from cause, it cannot be that the self has made it so.' (*Asva-ghosha's Buddhacharita*).

It is indeed true that the Buddha has propounded no hypothesis concerning the origin and end of things; nor has he given a systematic shape to his views. But from what we find in the *Sutrapitaka* and the *Abhidharmapitaka*, it is not difficult to see clearly his exact position. The Blessed One always spoke in a manner suited to the capacities of his hearers. In his discourses to the ordinary man he naturally appears to be a realist (*sarvastivadin*). On the basis of such discourses the *Vaibhashikas* and the *Sautranikas* have erected a materialistic system of their own, and are adherents of some form of the atomic theory. It is not unlikely that, as Dr. Handt maintains in his *Die Atomistische Grundlayse der Vaiseshika philosophic*, the Buddhists were the originators of the atomic theory. Starting from the fundamental view common to all shades of Buddhism that *samsara* is a continual springing into existence and perishing, no wonder that some Buddhists regard the whole world as an aggregate of non-eternal atoms, just as the spiritual one is produced by the aggregate of the five *skandas* namely, *Rupa*, *Vedana*, *Vignana*, *Samgna* and *Samshara* (see below). Both the *Vaisheshikas* and the *Sautranitikas* accept the existence of an extra-psyche outside world; the former maintaining that external things are directly perceived, and the latter that our perceptions are only reflections in the mind of the things outside and therefore the outside world can only be inferred.

On the other hand, the *Yogacharas*, the followers of *Asanga*, form a class of subjective idealists (*vijñānastimatravadin*), denying altogether the reality of the external world and regarding it as the creation of a self-subsisting consciousness (*alayavignana*).

The Blessed One might indeed have given some room for the development of these schools of thought, but he himself never propounded these views. He was neither a materialist who tried to evolve consciousness out of the motions of self existing physical atoms, nor was he a solipsist who regarded the world as the product of the activity of self-subsisting spirits. He was a madhyamika in thought as well as in life. He steered a middle course. He denied the reality neither of the mind nor of the external world. But he denied the existence of all transcendental substrata, all things in themselves, both jivatma and parmatma. He was therefore generally called a sunyavadin. But he never denied the phenomenal world (prapancha) nor the empirical ego (namarupa). He taught a consistent incontrovertible phenomenalism (advaya vada) so much so that the title of advaya vadi has been specially given to him.

PERSONALITY OR SELF

Q. 151 Discuss the Buddhist denial of the existence of Soul (Atman) *(Banaras 1957, Kairatal 1961, 1965)*

Ans Various have been the views propounded concerning human personality, its nature and destiny. The savage thinks that there is inside an animal or a man that lives and moves, a little animal or man; the animal inside the animal, the man inside the man is the soul. This animistic view in one form or other is accepted by Brahminism, Jainism, Christianity and Islam. These religions teach that a man's personality or self is his soul (atman, pudgala, pneuma, psyche) which enters the body at birth and quits it at death. The soul it is said, forms the invisible, immaterial ego, which, knowing itself as 'I', remains the same amidst all that is changeable. It is the recipient of knowledge through the five gateways of sight, hearing, smell, taste and touch. It is the agent that is active in the movements of the various motor organs. It is the lord not only of the body but also of the mind. Though it may not be seen by the eye nor reached by speech nor apprehended by the mind its existence has to be perceived by faith. 'Not by speech, not by thought,' says the Kathak Upanishad, 'not by sight is he apprehended; 'he is', by this word, alone and in no other way is he comprehended. Only by him whom he chooses is he comprehended; to him the atman reveals his nature.' Without a soul there could be no immortality, and without immortality life would not be worth living. The existence of a soul alone could ensure to each individual the fruit of his actions; without a soul there could be no rewards in heaven nor punishments in hell. Without a soul there could be no recompense for one's deeds by metempsychosis; and without transmigration how would it be possible to account for the differences between man and man in endowments, characters, position and fate?

The Dharma of the Blessed One teaches that this animistic view, this belief in permanent self or soul, is the most pernicious of errors, the most deceitful of illusions, which will irretrievably mislead its

victims into the deepest pit of sorrow and suffering. Satkayadrishi the belief in a transcendental self, is the very first fetter which one has to cast off before he can set his foot on the threshold of the Noble Eightfold Path. The belief in a permanent self must naturally produce attachment to it, and attachment to it must necessarily breed egotism and craving for pleasure here on earth and then beyond in heaven. Therefore the discernment of a permanent self cannot be the condition of emancipation from sorrow. The very search for atman is wrong and like every other wrong start it must lead in a false direction. As Asvagosha says in his Sraddhotpada Sutra all false doctrines invariably arise out of the atman conception. 'If we were liberated from it the existence of false doctrines would be impossible.' Said the Blessed One to King Bimbisara. 'He who knows the nature of his self and understands how his senses act finds no room for the 'I' nor even any ground for its supposition. The world holds to the idea of 'I' and from this arises false apprehension. Some say that the 'I' endures after death others say it perishes. Both have fallen in to a grievous error. For if the 'I' be perishable, the fruit people strive for will perish too, and then deliverance will be without merit. If, as others say, the 'I' does not perish it must be always identical and unchanging. Then moral aims and salvation would be unnecessary, for there would be no use in attempting to change the unchangeable. But as there are marks of joy and sorrow everywhere, how can we speak of any constant being?'

The false belief in a permanent self, which is so widespread has its origin in a wrong conception of the unity of compound things. A thing (guni) can be separated from its qualities (guna) only if a thing be actually removed and the thing still left intact? If heat be removed from fire, would there be any such thing as fire? No doubt we can separate heat from fire in thought and argue about it, but can we actually do so? Suppose the walls, roof and foundation stones of a house were removed, would there be any self or soul of the house left behind?

'Just as the word chariot, says Buddhagosha in his Visuddhi magga, 'is but a mode of expression for axle, wheels, pole and other constituent parts, placed in a certain relation to each other, but when we come to examine the members one by one, we discover in the absolute sense there is no chariot—in exactly the same way the words 'Living entity' and 'I' are but a mode of expression for the five attachments (skandhas), but when we come to examine the elements of being, one by one, we discover in the absolute sense there is no living being there to form a basis for such figments as 'I am' or 'I'. In other words, in the absolute sense, there is only name (nama) and form (rupa)'. In another place the same author writes, 'They say it is a living entity that walks, it is a living entity that stands but is there any living entity to walk or to stand? There is not. But even as people speak of a cart's going, though there is nothing corresponding to the word cart to go or to stand, yet when the driver has yoked up four oxen and drives them we then, by a mere convention of speech,

talk of the cart's going or of the cart's standing ; in exactly the same way the body on account of its lack of intelligence, resembles the cart, the impulses of the thoughts resembles the oxen, the thought resembles the driver, and when the thought of walking or of standing arises, the windy element (Vata-nervous impulse) arises and shows itself in the actions, and walking etc., are brought about by this action of the mind and permeation by the windy element. Accordingly, to say, 'It is a living entity that walks, it is a living entity that stands, I walk, I stand,' is but a mere convention of speech. Similarly says Nagasena in the Milindapanha, 'Just as it is by the condition precedent of the co-existence of its various parts that the word 'chariot' is used, just so is it that where the Skandhas are there we talk of being.' 'In relation to the eye and form arises visual consciousness, and simultaneously with it contact (sparsa), emotion (vedana), idea, thought, subsumption of reality and attention—these processes (dharma) arise in dependence on one another, but there is perceived no cognising subject."

As Buddhism resolves the whole phenomenal universe (prapañca), outside which nothing exists, into pure psychic processes (dharma), it is but natural that it should categorically reject the existence of an atman, a transcendental subject outside consciousness. But it does not deny the existence of a personality, an empirical ego, an 'I' built up out of the elements of experience and reacting on the elements themselves. 'Personality, personality they say, what has the Blessed One said that this personality is?' So asks a bhikkhu of the bhikkhuni Dhammadiṇṇa. And she answers 'The Blessed One has said that personality consists of the five elements of life impulse'. Man is an organism built up of the five skandhas, namely, rupa, vedana, viññāna, saṃjñā and saṃskāra. Each of these skandhas is a group of psychological processes. Rupa represents the totality of sensations and ideas pertaining to one's body, vedana the momentary emotional states, viññāna the thoughts, saṃjñā the conceptions and abstractions, and saṃskāra the dispositions, inclinations and volitions. 'Whatever is gross, that is form (rupa),' says the Milindapanha, 'whatever is subtle, mental, that is name (nama). Nama and form are connected one with the other, and spring into being together. This is their nature through time immemorial'. This view is mutatis mutandis precisely the same as that of modern psychology, which also regards the 'I' as nothing more than the complex collective idea of one's body (rupa) and one's momentary dispositions (saṃskāra) and perceptions (vedana, saṃjñā, viññāna). 'We should say today' says Prof. Titchener in his Outlines of Psychology, 'that life is the general name for a number of complicated physical and chemical processes, not an added principle, a mysterious something over and above them. Similarly, we no longer think of mind as something apart from mental processes, and of intellect (Jñāna Śakti) feeling (Icchā Śakti) and will (Kriyā Śakti) as faculties with which this something is endowed. Mind is the sum of mental processes and intellect, feeling and we are contained in the sum.' All that we know consists of colours, sounds, spaces, pressures, temperatures and so forth bound up together in

manifold ways, and with these are also found associated ideas, emotions, desires, memories and so forth. Out of this complex texture rises into prominence that which is relatively more fixed and permanent and imposes itself on the memory, and finds expression in language. Certain of these complexes of relatively greater permanency are called things. But none of these complexes is absolutely permanent. A thing is regarded as one and unchangeable, only so long as there is no necessity to consider details. Thus we speak of the earth as a sphere when great precision is not necessary. But if we are engaged in an orographical investigation, we cannot overlook the earth's deviation from the spherical form and can no longer treat it as a sphere. Similarly the personality of a man is complex of certain sensations (*rupa*) and certain ideas, emotions, volitions, and (*nama*). As Prof. Charles Richet says, human personality 'arises first and principally from the memory of our past existence, then it emanates from all the sensations which come to us, sensations of our internal organs, sensations of outside world, consciousness of effort and of muscular movement'. The personality of a man is as little absolutely permanent as are other things. Its apparent permanence consists in the slowness of its changes and in the fact of its continuity.

Buddhaghosa in his *Vishddhimagga*. Strictly speaking the duration of the life of a conscious being is exceedingly brief (*kshāṇika*) lasting only while a thought lasts. Just as a chariot wheel-rolls only at one point of the tyre and in resting rests only at one point, in exactly the same way, the life of a living being lasts only for the period of one thought. As soon as the thought has ceased, the being is said to have ceased. As it has been said—The being of a past moment of thought has lived but does not live, nor will it live. The being of a future moment of thought will live, but has not lived nor does it live. The being of present moment of thought does live, but has not lived nor will it live.

That which is called the ego which says 'I am', is merely an aggregate of *skandhas*—a complex of sensations, ideas, thoughts, emotions and volitions. It is not an eternal immutable entity behind these. The word 'I' remains the same, but its significance continually changes. It originates in the child with the development of self-consciousness (*svasamvedanam*) and denotes first a boy, then a youth, after that a man, and finally a dotard. There is an identity in a certain sense only. As the Blessed One says in the *Kutadanta Sutra* the sameness is constituted by continuity just as we speak of the identity of a river or a fountain, though the water is continually changing, or the identity between the flame of a lamp at one moment and that at another moment, although different particles of the wax and oil are consumed in succession, and the flame itself might have been put out for some time in the interim. What characterises the apparent sameness of the 'I' is the cohesion and co-ordination of a certain number of very frequently recurring sensations and ideas which therefore come to be regarded as a permanent stock. These are

freed from suffering, this is the way that leads to purity. All existing things are anatman; he who knows and comprehends this becomes freed from suffering; this is the path that leads to purity. Therefore, let every one, after hearing the words of the Holy One, restrain his tears, let him, on seeing that one has passed away and is dead, conclude 'Never more will he be found by me.'

Though death is the dissolution of body and mind, yet it does not end all. The Blessed One has declared that he is neither a *sasvatavadin* like the Brahmins, nor an *ucchedavadin* like the Charvakas and the Lokayatas. While the Dharma discards the existence of a permanent self, an *atman* which transmigrates from birth to birth, it at the same time upholds the persistence of *krma*. Man is nothing more than the temporary union of the five *skandhas*; the beginning of this union is birth and its end is death. But as long as the union lasts, the ego manifests itself at every moment as an active pain avoiding, pleasure seeking will, having relations to other individuals. From this point of view each individual existence is spoken of as a complex of *karmanas*. So long as the *karmanas* remain nearly the same, we recognise the person as the same for all practical purposes. But these *karmanas*, which form the content of one's ego, consist of relations between the person and other individuals and are therefore never confined wholly to oneself; it passes on to others and remains preserved in them even after one's death. So man dies, but one's *krma* is reborn in other individuals. Just as when a man has written a letter, the writing has ceased, but the letter remains, so when *skandhas* dissolve, the deeds remain to bear fruit in the future. When a lamp is lit at a burning lamp, there is a kindling of the wick, but no transmigration of the flame. The mango that is planted rots in the ground, but it is reborn in the mangoes of the tree that grows its seed. From the seed to the fruit there is no transmigration of a mango soul, but there is a reconstruction of its form and the type in all its individual features is preserved in the new mangoes. Thus man reincarnates, though there is no transmigration. One man dies, and it is another that is reborn. 'What is reborn', says the *Millindapanha*, 'is name and form.' But it is not the same name and form.

"Just as the words of teacher do not pass into the mouth of the pupil, who nevertheless repeats them, and just as the features of the face do not pass to the reflection in mirrors and the like, and nevertheless in dependence on them does the image appear, and just as the flame does not pass over from the wick of one lamp to that of another, and nevertheless on that of the former, in exactly the same way not a single element of being passes over from a previous existence into the present existence, nor hence into the next existence; and yet in dependence on the groups, organs of sense, objects of sense, and sense consciousness of the last existence were born those of this one, and from the present groups, organs of sense, objects of sense, and self, consciousness will be born the groups, organ of sense, objects of sense, and self consciousness of the next existence".

Even the infant that dies soon after its birth, leaves an impression on its mother which in some way produces a change in the mother. Every deed, every word, every thought is a part of our psychic life and our psychic life remains unbroken, like an extinct flame that has kindled another.

Do we then live after death? asks a well known living writer, and answers as follows. Of course we do, we live. Our bodies dissolve, but our lives continue.

The organism, man and women, is mortal truly, but the organism, humanity is mortal. We know of nothing that can destroy it within the conditions of our solar sphere.

The Buddhist doctrine of (Karma) is very wide in its scope, Karma operates not only in the sphere of sentient life but extends over the whole of phenomenal existence (Prapancha).

The Buddhistic doctrine of Karma differs totally from the Brahmanic theory of transmigration. Brahminism teaches the transmigration of a real soul, an (atman), but the Buddhist Dharma inculcates a mere succession of karma.

NIRVANA

Q 153. Explain the nature of Nirvana or Mukti in different systems of Indian Philosophy.

Or

Compare and contrast the Buddhist conception of Nirvana with the Advaitic conception of Mukti (P O S 1964)

(For detailed ans. see chapter on Moksha—Sadhan)

Ans Anitya, anatman and nirvana have been rightly called the three corner stones of Buddhism.

Anitya means impermanence. It signifies that 'all the constituents of being are transitory, that all things are in a perpetual flux. Nothing is permanent in the universe but change. Mutability is the very characteristic of all existence (visvam kshanabhanguram). The essential feature of all matter, whether living or dead, is its instability. Even energy has a tendency to diffusion and dissipation. Only non-existence, (sunyata), can claim to be immutable. Permanent unchanging substances exist in our thought, but not in reality. Whatsoever exists is made up of colours, sound, temperatures, spaces, times, pressures, ideas, emotions, volitions, and so forth, connected with one another in manifold ways. And these are continually changing. Everything is therefore momentary (kshanika). Some things may be relatively more permanent than others, but nothing is absolutely permanent. Modern science can discover nothing fixed in the universe. It is the mistaking of what is impermanent for something permanent that makes (anitya) the source of sorrow (dukkha).

What is anitya is not necessarily mithya or illusory, as some have supposed. The characters that suggest the sheet of water in a mirage are really present, but the deception arises from the failure to take into account all the facts. Similarly, when a man mistakes a rope for a snake, it is not the deliverance of consciousness that is at fault. The characters that suggest the snake are really there in the rope, but the failure to interrogate consciousness exhaustively gives rise to the deception. The fact that we are able to distinguish between deception and truth shows that all experience is not illusory.

The logical consequence of the doctrine of anitya is the principle of anatmata. This principle lays down that nowhere in the universe, neither in the macrocosm nor in the microcosm, there is an unconditioned absolute, transcendent entity or substratum. All that we know consists of a flux of sensations, ideas, emotions, volitions, and so forth associated with one another in various ways.

As the Bodhicaryavatara says *atmanam apparityajya dukham tyaktum na sukyate*. 'Without renouncing the (atman) we cannot get rid of sorrow. Only when the craving for individual immortality is destroyed, will one be able to arrive at a freer and more enlightened view of life which will not permit of the over-estimation of one's own ego in utter disregard of other egos.'

Some think that Nirvana is a state in which the individual soul is completely absorbed in the universal soul, just in the same way as the Vedānta philosophy of the Brahmins understands it. By others it is regarded as the annihilation of all activities (*chittavritti-nirodha-nichtergendetwasheit*), in which love, life and everything becomes extinct. As regards the first view we need only say that it is radically different from the true conception of Nirvana. Buddhism denies a soul as well as an Absolute. How could it teach communion with or absorption in such a mysterious being as Brahman. The follower of Vedānta says that the Blessed One, is like the monkey at the lake which tries to catch the moon in the water, mistaking the reflection for the reality.

Though references to Nirvana may not be wanting in Brahmanical works, the technical sense in which the term is employed is undoubtedly due to the Buddha and his followers. In the Upanishads and the philosophical works of the Brahmins we come across such terms as *amṛta*, *mokṣa*, *mukti*, *nirvṛtya*, *aparvarga* as Sanskrit equivalents for salvation, but it is only in the ancient Pali and Sanskrit works on Buddhism that the word Nirvana is frequently employed to mean salvation. The meaning of Nirvana as employed by the Buddha would seem to be connected with the state of a flame that has been blown out.

'When the fire of lust is gone out, peace (*nibbuta*) is gained, when the fires of hatred and ignorance are gone out, then peace is gained, when the troubles of mind arising from pride, credulity and all other sins have ceased, then peace is gained. On the extinction of

these three fires there results the perfect sinless peace, unalloyed bliss arising from purity, goodwill, and wisdom. The man who has attained Nirvana represents the embodiment of a perfect happy life, resulting from the possession of the most comprehensive knowledge and power of reflection and the realization of a moral and virtuous life. Though Nirvana is the annihilation of all egoism, the abandonment of the struggle for private happiness, the expulsion of all eagerness of temporary desire, it does not imply the annihilation of personality. Annihilation of personality can occur in life only with cessation of all consciousness as in a swoon or in dreamless sleep.

Badhi, which is but another name for Nirvana is characterised by the seven qualities of zeal, wisdom, reflection, investigation, joy, peace and serenity. The holy man who has attained Nirvana lives and works, not for himself, but for others. While Nirvana is the annihilation of all thought of self, it is at the same time the complete attainment of perfect love and righteousness. In short, it is the realisation in the thought and life of those necessary conditions which constitute perfect humanity.

DHARMAKAYA

The Buddhist's goal is Buddhahood, and the essence of Buddhahood is Dharmakaya, the totality of all those laws which pervade the facts of life, and whose living recognition constitutes enlightenment. Dharmakaya is the most comprehensive name with which the Buddhist sums up his understanding and also his feeling about the universe.

"Dharmakaya is the norm (a rule) of all existence, the standard of truth, the measure of righteousness, the good law, it is that in the constitution of things, which makes certain modes of conduct beneficial and certain other modes detrimental like a cloud shedding its waters without distinction. Dharmakaya encompasses all with the light of comprehension."

As the rational ideal towards which every mind aims, Dharmakaya governs men, not by authority, but by reason, not by power, but by light.

In his formula of *adyatmika praptiya samutpada* the Blessed One has succinctly expounded the various links (*nīdanas*) in the chain of causations that lead to the full development of life as manifested in human beings. In the beginning there is unconscious potentiality (*avidyā*) and in this nebulousity of undefined life the formative and organising propensities (*samskaras*) shape crude, formless aggregates. From the materials thus produced originates an organism possessing awareness, sensibility and irritability (*viññāna*). From these develops self-consciousness, the unity which differentiates self from not self, and makes organisms live as individual beings (*nāma rūpa*). With self-consciousness begins the six fields of exploration (*śādayatanas*) belonging to the five senses and the mind. The exploration of the six fields brings about the contact (*sparsa*) with the external world. The perception of the external world, and the exercise of the senses

and the mind thereon lead to the experience of different kinds of pleasure and pain (vedana). The experience of pleasure and pain generates in the individualised being, though not knowing its own nature, a grasping desire (trishna) for its own individual satisfaction. The thirst for obtaining egoistic satisfaction induces a cleaving (upadana) to worldly pleasures. The indulgence in worldly pleasures produces the growth and continuation of selfhood (bhava). Self-assertion manifests itself in incessant change or births (jati), and these incessant changes, looked at selfishly, become the sources of sorrow connected with sickness, old age and death (jaramarana). These give birth to lamentation, anxiety and despair.

Thus the cause of all sorrow lies at the very source—it lies in the unconscious blind impulses with which life starts. When these blind impulses are checked and controlled the wrong appetences born of them will no longer have sway, with the removal of these wrong appetences the wrong perception begotten by them will be wiped out. When the wrong understanding of the world is wiped out the egoistic errors peculiar to individualisation will cease, and with the cessation of these illusions of the six fields will disappear. If the illusions of six fields disappear, sense experience will no longer produce misconceptions when no misconceptions arise in the mind all grasping desires will cease and with the disappearance of these will arise freedom from cleaving and indulgence. When morbid cleaving and indulgence do not exist, the selfishness of selfhood disappears. When this selfishness is annihilated there will be Nirvana the complete escape from all sorrow arising from birth, disease, old age, and death and ignorance and evil desires.

He who has attained Nirvana cannot live a life of selfhood confined to the attainment of individual satisfaction. He lives not for his own exaltation or for being the centre of devotion to others but to be the inspiration and active member of samgha in which all alike strive to attain the perfection that is possible for every man. He may have no desires for himself but he works for the good of all. He identifies himself with all that is good and noble. He extends kindness to all beings. His sympathies are universal. His compassion is so far reaching that it excludes none, not even those who hate and despise him. Just as a mother, at the risk of her own life protects her only child, so does he who has attained Nirvana cultivate goodwill beyond measure among all beings, towards the whole world unstinted and unmixed with any feeling of making distinctions or showing preferences. The removal of the infinite pain of the world is his highest felicity. He remains steadfastly in this state of mind the best in the world, as the Metta Sutta says, all the while he is awake, whether he be standing, walking or lying down.

When the Arahant dies, the skandhas which constitute his individuality dissolve, but he still lives. In the Nirvana of life (upadhiseshanirvana), the Arahant may not be free from the ills naturally

concomitant' to a bodily life, but in (Parinirvana), the Nirvana of death (anupadhi seshanirvana), he has gone to a realm free from such ills. We may not look for him in any material form, or seek him in any audible sound. But whosoever sees the Dharma sees the Buddha. He is ever in the Dharmakaya, the womb of all Tathagatas, that divine spirit of universal compassion and wisdom which carries humanity in its onward and upward march to truth and moral loveliness.

CHAPTER XI

VEDAANTA AND BUDDHISM

(Vedanta and Buddhism—The Notion of the cause of Bondage—
Vignana Vada—Sunya Vada—Vignana is Atma—Brahman Bhava is
Vignana Matrata—Bodhi's Supreme Knowledge—Bodhisattva—
Nirvana)

Q 154 Discuss the influence of Vedas and Upanishads on Buddha's Philosophy

Ans There were various religious and philosophical speculations in the country before the Buddha was born which undoubtedly exercised a great influence upon his mind. We notice in the first place a class of people performing various Vedic rites and sacrifices in the belief that they helped one to gain not only the pleasures and enjoyments of this world and the next but also liberation. Along side of these advocates of Vedic sacrifices were others who had lost their faith in them and held that they could hardly bring about the highest bliss in life. Some of these thinkers attempted to interpret Vedic sacrifices allegorically, saying for instance that the sacrificial horse was not an ordinary horse but one having the dawn for the head, the sun for the eyes, the wind for the breath, the heaven for the back, the intermediate space between heaven and earth for the belly, the earth for the legs and so on.

They developed the new idea of internal sacrifice which came to be rightly known as jnana yajna (sacrifice of knowledge) in contrast with the older dravya yajna (sacrifice with material things). Among the followers of this system of internal sacrifice are Vedantins as well as the Buddha.

As time went on the authority of the scriptures, the source of Vedic sacrifices began to lose its hold on the people. As a consequence there arose many free and independent thinkers who propounded new systems of religious and philosophical speculation.

Even the advocates of Vedic sacrifices used to say that the offering of animal sacrifice and that of the sacrificial cake were of the same efficacy. Gradually in later ages we find the offering of ghee and cake as substitute for animals (ghritapasa and pishtapasa). And it is to be noted that at the present day a stem of sugarcane or a pumpkin gourd (ikshudanda or kushmanda) is sacrificed as an animal by those worshippers who do not like animal sacrifice.

Be that as it may, a strong voice was raised by a certain section of the people against the Vedic sacrifices attended with animal killing which were openly declared to be impure (avishuddha).

Although it cannot be gainsaid that theism, in whatever form it might be, got a strong hold on the mind of some people at the time we are speaking of, yet, by a large section of thinkers, it was utterly ignored.

This seems to have been due to two factors, firstly, the belief in the extraordinary power of Vedic rites grew so strong among the followers of the karma marga (path of ritual) that no necessity whatsoever was felt for the intervention of a God in bestowing the highest reward of the notions (Karmas), i.e., heaven (svarga) or that bliss which never disappears, secondly, the Vedantic monism declaring the existence of only One Self naturally removed the belief in God also. For, if there remains only One, it is the man himself or his Self, as it is impossible to think of one's own annihilation. Besides, the conception of God is possible only when there is the notion of both the worshipper and the worshipped, and not otherwise.

When the jnana-marga (path of knowledge) of the Upanishad prevailed over the Karma-marga, external means for achieving the highest object of life naturally gave place to internal ones and thus meditation took the place of performance of rites and ceremonies, this gave rise to yoga which developed to a great extent and was being much practised in the country long before the advent of the Buddha.

Long before the Buddha the religious life of the country had attained a very high degree of moral standard, the key note of which was brahmacharya, the root of all spiritual advancement.

The freedom of thought prevailing in his days helped to liberate him completely from every bondage of authority. Vedic or non-Vedic. He was independent in thought and followed reason and truth, in place of any person or group of persons, however great or experienced. He did not, however, altogether ignore public opinion in regard to some outward and trifling matters. He would ask his disciples not to accept his words simply out of regard for him, but to do so only after a thorough examination of them, just as a man accepts gold after cutting, burning, and rubbing it on a piece of touchstone. He was very practical, never indulging in mere speculation. He would never discuss any question which in his opinion was of no use to the enquirer. There are things that cannot be expressed by words, but are only to be realized by oneself. There are also truths that are too profound and difficult to be understood by ordinary people. With regard to such questions, even when pressed very hard, he would keep silent. This attitude of the Buddha was only natural, for the highest truth is in fact silence. It was declared by the sages of the Upanishads long before the Buddha. "We do not know, we do not understand how one can teach it. It is different from the known, it is also above the unknown—thus have we heard from those of old who taught us this." In short, he was a *sthitapriya*, one firm in judgment and wisdom, of the Bhagavad-Gita. His heart was very compassionate and full of genuine and unparalleled love for all living beings, and he used to feel very strongly their sufferings. Moved by the suffering that he

saw around him he set out to discover a way of salvation, not first for himself, but for others; for he had such great compassion (mahaakarunaa) that he did not care for his own salvation until everyone was set free from suffering.

Born in an atmosphere full of Upanishadic fragrance, he was, as the canonical works will show, a real knower not only of the Veda (Vedajñana) but also of the Vedānta (Vedāntajñana) having fully practised brahmacharya (Samyutta Nikāya I 168, Suttanipata 463). And, like the Vedantists, after he had attained 'Supreme Knowledge', he used to perform not external but internal sacrifices i.e., meditation. Once when (Samyutta Nikāya I, 168) a Brahmin came to him taking in his hands the remainder of his oblation, the Buddha is reported to have addressed him to the following effect "Do not deem, O Brahmin, that purity comes by mere laying wood in fire, for it is external. Having, therefore, left that course, I kindle my fire only within, which burns for ever, and on that I have my mind rightly fixed for ever." "Here in this sacrifice the tongue is the sacrificial spoon, and the heart is the altar of the fire."

Referring to such Vedic sacrifices as ashvamedha, purushamedha, etc., which are attended with the slaughter of animals, he holds that they do not make for the achievement of the desired result. Hence great sages do not perform them. On the other hand, the sacrifices in which no animal such as goat or sheep or cow are killed are of great reward and should be performed by the wise (Samyutta Nikāya I, 76). This view is expressed by the Blessed One more than once in the canonical works.

The words Brahma-prāpti (Pali 'patti'—attainment of Brahman) and Brahmabhūta (identified with Brahman) very well known in Vedantism are sometimes found in connection with Buddhism in Buddhist works themselves, and there is no reason against accepting them in their Upanishadic senses though with some modification of what is known by the word 'Brahma' in the compounds. The Buddha or an Arhat is often spoken of as Brahmabhūta and if, for instance, one reads Itivuttaka, p. 57, with a considerable amount of knowledge of Vedānta one will naturally be inclined to take it in its Vedantic significances. The explanation of the word 'Brahman' (in such cases by Buddhist authors seems to be from the sectarian point of view 'Brahman,' (being interpreted as 'highest or most excellent') (sseththa or ssreshtha), Brahma-prāpti is taken to mean 'attainment of the highest state,' while Brahmabhūta means 'most excellent being.'

Just as the Buddha, like some of his predecessors, including the strict followers of the Upanishads, had no faith in Vedic sacrifices, especially in animal killing therein, so like some of his other predecessors he found no place for God too in his system of religion, nor did he discuss the creation and destruction of the universe. Similarly, he had no faith in any external means by which the highest success of life could be attained and consequently, again like the same predecessors of his he accepted yoga and bhāvanā (meditation) for achieving

that purpose, laying special stress on brahmacharya, as in the Upanishads. He repeatedly asked his disciples to practise it for putting an end to suffering (Mahaavagga, pp 12 ff)

Like the Vedantists or the Indian philosophers in general he held that the root cause of the samsara, from which one seeks escape, is avidya (ignorance) though its interpretation or the process of its action may be different with different thinkers. Again, like the Vedantists, he maintained very strongly that suffering is due to desire, kaama, which brings about one's bondage. This idea has found its fullest possible expression in the Hindu scriptures from the Vedas downwards. It is kaama that binds the world, there is no other bond. It is never satisfied, nor is it ever extinguished by enjoyment of desired objects. On the contrary, it grows stronger and stronger. So a sage says in a Vedic text (Atharva Veda IX ii 20) "How great in sight are heaven and earth, how far fire to them art thou superior, always great to thee as such O kaama, do I pay homage." In a number of Vedic passages, kaama is identified with fire. And it is not far to seek why this identification is made. Fire is never satisfied with any amount of fuel, so kaama can in no way be satisfied with any amount of its object. The sages of the Upanishads realized it fully and the following few words give expression to what they felt. "When the kaamas that are in his heart cease, then at once the mortal becomes immortal and obtains here (i.e. in this world) Brahman." The same or similar thoughts abound in other texts of the Upanishads, and the Bhagavad Gita is full of them.

Exactly the same view seems to have been held by the Buddha as is seen from his declaration that the root cause of sufferings is kaama. And it is so well known a fact that it needs no elucidation. The most significant incident of his life is that he conquered Mara the Evil One. It is only after this that he became a Buddha. Remove all the legendary characters of the story and the bare truth will reveal itself that it was only after freeing himself from desire that he attained to Buddhahood, Mara being in the story the personification of desire. This may be compared with the well known dialogue between Yama and Nachiketas in the Kathopanishad. If one considers the tremendous evil consequence of pursuing kaama it will be evident that there is no better word for its expression. Mara literally signifies what is meant by the word mritu (death) both of them being derived from the same root mritu (to die). Who is it that does not know that kala brings about death? The literature of the country tells the same story in one way or another.

We are told that whatever misfortunes there are, here or hereafter, they are rooted in ignorance (avidya), and, desire. Now the cessation of desire is possible only after the removal of ignorance, which requires for its own disappearance knowledge, or perfect wisdom or perfection of wisdom.

The sages of the Upanishads solved the problem realizing and advising that there is only the self or Atma without a second, "I am

below, I am above, I am behind, before, right and left—I am all this” And they declared, “If a man understands himself to be the Aatman what could he wish or desire for the sake of which he “should pursue the body For “He who sees, perceives and understands this, loves the Self, delights in the Self, reveals in the Self, rejoices in the self, becomes a svaraata (self resplendent)” That being the case, there is nothing that could be an object of desire, nor is there anything to be frightened of for the possibility of fear is only there where there are two For instance, there are both a tiger and a man, the latter may be frightened by the former Thus by the realization of the self one becomes completely free not only from desire but also from anxiety, trouble and sorrow. So it is said, “When a man understands that all beings have become a man, understands that all beings have become only the Self, what sorrow, what trouble can there be to him who once beholds that Unity? Thus, on these or similar grounds, the sages of the Upanishads urged “Verily, the self is to be perceived, to be heard of, to be thought of, and to be meditated upon”

THE NOTION OF THE CAUSE OF BONDAGE

Q 155 What is Buddha's notion of the cause of Bodage? Discuss the way in which it differs from Vedantists

Ans It is not that the Buddha did not listen to the above declarations He did : but his perception of the Self was quite different, he thought that instead of being the cause of liberation as held by the followers of the Upanishads, the knowledge of the Self was, in fact, the real cause of bondage The notion of 'I' and 'mine' is the cause of bondage, and, as such, it must be shaken off On the point of the necessity of release from bondage, both the Vedantin and the Buddha are at one, but, while the former maintains that it can only be effected by the knowledge of the Self the latter differs saying that the notion of 'I' and 'mine' can in no way disappear if there really is the existence of the Self This led him to take quite an opposite and a very bold view that there is no Self or Aatman, as it is understood Here it is said by his followers that if one knows that, in fact, there is Aatman, one's notions of 'I' and 'mine' or ahennkaara and mamakaara do not disappear and consequently there is no cessation of one's suffering For, when a man sees that there is Aatman, he identifies his body with it, and there arises his lasting love for it This love rouses thirst for comfort and this thirst prevents him from realizing the transitoriness of the objects he wants to enjoy, and he loves to think that they are his and adopts means for their attainment Where there is the notion of the Self, there arises also the notion of the other-than the Self, and owing to this division of the Self and the other-than-the Self, there spring up feelings of attachment and aversion from which all evils arise Thus, once a devotee is said to have extolled the Buddha, “If there is the notion of 'I' (ahannkaara) in the mind, the continuity of birth does not cease, nor goes away

the notion of 'I' from the mind, if there is the notion of Aatman. And there is no other teacher than you in the world advocating the absence of Aatman. Therefore there is no other way to deliverance than your doctrine.' And it is said by a prominent teacher of Buddhism that as all the passions and evils arise from the notion of Aatman (satkaayadrishti) and the object of the notion is Aatman itself, its very existence is denied.

In order to root out desire (kaama) attempts are made in the doctrine of the Buddha to show that there is neither the subject of desire, and if that be so, naturally desires can in no way arise. Thus there is the cessation of desire, whereupon liberation or nirvaana follows as a natural sequence.

The denial of Aatman is called nairaatmya, literally 'the state of being devoid of Aatman'. Radically the word atman means 'nature' (Svabbaava - own being) which never undergoes any change, nor depends on anything for its being.

This nairaatmya is twofold - pudgala nairaatmya and dharma-nairaatmya. Pudgala is nothing but what is known to us by such terms as sattva, jiva, purusha, and so on, that is the Self. By pudgala nairaatmya we understand that what is believed to be a Self or Atman has no independent nature of its own, and consequently no existence in fact and therefore it is not a thing in reality (vastusat) but exists merely in imagination as a name, a term, a designation, a convention for serving the purpose of ordinary life. Similarly, the dharmas or things around us, internal or external have not their Aatman or independent nature because they depend for their being on causes and conditions (pratityasamutpaada). And how can that which is not its own nature be in the nature of others? Argument after argument has been offered in support or in refutation of this view, but to avoid prolixity, we need not discuss them here.

VIGYANA VAADA

Q 156 Explain the principal doctrines of Yogachara school of Buddhism. (Osmania 1962, Mysore 1963)

Or

Write a short note on Vignyanvaada

Ans. There being neither the subject nor the object there is no room for desire in the case of a wise man.

This idea lies at the root of the two well known schools of Buddhism, Vijnanavada and Sunyavada. Taking its stand on such statements of the Buddha as 'All this is nothing but chitta', a statement undoubtedly based on the Upanishads, the Vijnanavada postulates the existence of chitta or 'mind' only, as the Vedanta of Brahman only, and utterly denies all external things which are, according to it, just like the phantoms created in a dream. Impurities or passions (kleśas), such as desire, obstruct the attainment of

liberation, and, as such, are regarded as a 'cover' (kle'saavarana). They are due to the conception or notion of Aatman or Self (atmadrishti), and so they must disappear only when one really understands that in fact there is nothing that can be called Self (pudgala-nairatmya). Then follows liberation.

Man is steeped in ignorance about the things he sees around him, for the things he sees are not in fact what they appear to him, they being only the vibrations (spanda) or transformations (parinama) of chitta. Such ignorance is also an obstruction and, like darkness, covers the knowable (jneya), the real truth, and is known to be a 'cover of the knowledge' (jneyaavarana). When this cover is completely removed by means of the right view of things, one becomes omniscient (sarvajna).

SUUNYA VAADA

Q 157 Discuss the difference between Sunyavada and Vigyanavada. Does Sunyavada deny the reality altogether?
(Allahabad 1959)

Or

Write a short note on Sunya Vaada

Ans The advocates of the Sunyavada who also hold the doctrine of pudgala and dharma nairatmya or sunyata, as explained above, teach us that there is nothing real, as everything is devoid of its innate or independent nature that being the case, anything that appears before us depends for its being on causes and conditions. It cannot, therefore, be said that there is anything in its own or innate form (sva rupa). We see a thing, no doubt, but it appears to us in its imposed (aaropita) form, and not its own form (sva ruupa).

Now, if a thing visible to us is only in its imposed form, of what kind it is then in reality? What is its own form? The answer is that it is dharmata (the state of being a dharma, thing). But what is dharmata? Own being (sva bhaava). What is own being? Nature (prakriti). And nature? That which is called voidness (sunyata). What does voidness mean? The state of being devoid of own being (nait svabhavya). And what are we to understand by it? That which is 'suchness' (tathata). What is 'suchness'? Being of such nature (tathata) that is, the state of being not liable to change (avikaritva) the state of permanent existence (sadavasthayita).

To be more clear, the svabhava of a thing means only that which is independent of another (paranirapeksha), and thus, having not been before, it does not come into being (not abhutva bhava). Therefore the svabhava of fire is nothing but its non origination (anutpada) and not its heat, because heat depends on its causes and conditions, and comes into being after having not been at first. Thus there appears nothing, nor does anything disappear, nothing has an end, nor is anything eternal; nothing is identical nor is anything differentiated, nothing comes higher - there is only dependent origi-

nation (pratitya samutpada), where ceases all expression (Prapanchopasama)

Viewing things in this light, these teachers, the propounders of doctrine of 'sunyata' which in this system implies simply the rejection of all sorts of imposition (sarvarupa nirakritya), declare that anything, external or internal, that appears to us as existing is, in fact, unreal, like the imaginary town in the sky (gandharva-nagara). Thus, there being nothing internally or externally, the notion of 'I' and 'mine' technically satkaya-drishti, disappears completely, as there is neither the subject nor the object of the notion. The disappearance of this notion is followed by the disappearance of samsara which has its roots struck deep in it. The sole object of the followers of the sunyavada is to root out the notion of 'I', 'mine', or the Self and that which belongs to the Self.

'One who believes in the void (sunyata) is not attracted by worldly things, because they are baseless. He is not delighted by gain, nor is cast down by not gaining. He does not feel proud of glory. Scorn does not make him shrink nor does praise win him. Neither does he feel attached to pleasures, nor does he feel an aversion to pain. He who is not so attracted by worldly things knows what the void means. Therefore one who believes in the void has neither likes nor dislikes. He knows that which he might like, to be only void, and regards it as void only. He who likes and dislikes anything does not know the void and he who indulges in quarrel or dispute or debate with any one does not know this to be only void nor does he so regard it.'

When by the meditation on sunyata vanishes the idea of 'I' and 'mine' both internally and externally, all the upadanis 'holding up, viz., desire (kama) wrong views (drishti), belief in rites (silavriti-paramarśa) and soul theories (Atma vada) also vanish. Thus extinction of upadanis is followed by the birth. Thus karmis and passions being extinct moksha (liberation) is obtained.

VIGNAANA IS AATMA

Q. 158 Compare Vigyanvada of Buddhism with Aatmavada of the Upanishads

Ans. The Vijnanavada referred to above may be based on the Upanishads. This will be perfectly clear if one reads the Vedanta in the light thrown by such older teachers as Gaudapada. In the Upanishads Brahman which is identical with Aatman is only Vijnana (consciousness) or jnana. Therefore Brahman or Aatman is in fact Vijnanavada. Somehow or other, when all these three, Brahman, Aatman and Vijnana, are regarded as identical, the following and similar Upanishadic texts can very well be quoted as referring to Vijnana: 'Verily, all this is Aatman,' 'Brahman alone is all this,' 'All this is Brahman,' 'There is no diversity here.' He

who perceives diversity here goes from death to death " Thus, to say all this is Brahman or Aatman amounts to saying that all this is vijñāna, or in other words, all this is a vivarta, 'illusory manifestation' or parinaama transformation of Brahman or Vijnāna. Compare this with the following words which are said to have been uttered by the Buddha himself "O the sons of Jina, the three planes are only citta" The words Chitta, Manas, and Vijnāna are synonymous. It is evident from the above that in both the Vedantic and Buddhist schools of thought, the external world has in fact no reality, and though it appears to us, this appearance itself is due to Avidya according to the Vedantins, or to vasana (mental impression), as the Buddhists would maintain. In other words, it is Avidyaa or Vaasanaa that changes Vijnāna into external phenomena as in illusion, mirage, dream, etc

When the Vijnāna does not perceive any object whatsoever, it rests only in itself. This state of resting of the Vijnāna only in itself is called Vijnānamātrataa. And this is, as the Vijnānavādins say, mukti, 'deliverance'

In the Vedāta this Vijnānamātrataa is expressed in the words, aatmasamsthā-jñāna (jñāna that rests in itself) of Gaudapada in his Āgamasāstra (III 38). This statement of Gaudapada is undoubtedly based on such words of the Upanishads as the following (Chhandogyanishad VII 24, 1 2) 'Where one sees nothing else, hears nothing else, understands nothing else that is the Infinite (brahman). The Infinite is immortal. The finite is mortal' 'Sir, in what does the Infinite rest?' "In its own greatness or not even in greatness"

The exposition of Gaudapada (III 46) is here very clear. Says, he, When the citta does not fall into a state of oblivion, nor is distracted again, nor is unsteady, nor has it any sense image then it becomes Brahman.

BRAHMA BHAAVA IS VIGNAANA MAATRATAA

Thus the Vijnānamātrataa of the Vijnānavādins is in fact the Brahmabhaava of the Brahmavādins or Vedantins. Brahmabhaava means the 'state of Brahman' or 'becoming Brahman'. And this is the mukti of the Brahmavādins. Therefore, on this point, which is a vitally important one, there is entire agreement between the two Vijnānavādins—the Vedantists and the Buddhists. Or to put it in other words, the original author of the Buddhist Vijnānavāda, the Buddha himself, understood the Vijnānavāda or Brahmavāda of the Upanishads in the same light as adopted by such teachers as Gaudapada and the author of the Yogavasishtha Ramayana. It is, therefore, not too much to say, at least so far as the present point is concerned, that the Buddha was really a knower of the Vedāta, as observed above. It can further be observed, I think, that the prapanchopa samāya of the Madhyamikas, and the later Upanishads such as the Maandukya, Vijnāna or Vijnaptimātrataa of the Vijnānavādins, nirvaana

of the Buddhists in general *Brahmaprapñi* or *Brahmabhava* of the Vedantins *kevala jñana* of the *Samkhyas* *yoga* or *chittavṛtti nirodha* of the *Yogins* *paramapada* of *Vishnu* in the *Upanishads* and the devotional literature of the country, are, in fact, different expressions of one and the same thing

It is evident from the dialogue between *Assaji* and *Saṅgiputta* as described in the *Vinaya* (*Mahaavagga* I 23), that the spirit of the truth that dawned upon the Buddha lies in his explanation of the origination and cessation of the objects that proceed from a cause. This refers to his law of twelve membered cause of existence (*dvādaśa-āṅga niddaṇa*) and dependent origination (*pratitya samutpāda*). They show the gradual origination of the whole mass of sufferings, the starting point of which is ignorance (*avidyā*) and also its cessation through the cessation of its fundamental cause ignorance.

BODHI'S SUPREME KNOWLEDGE

Q 159 Write a short note on (a) Bodhi's Supreme Knowledge, (b) *Bodhisattva*

Ans (a) Now, the cessation of ignorance depends only on Bodhi, 'Supreme Knowledge', which is in no way easy to acquire. An aspirant to it, who is known in the system by the name of *Bodhisattva* is to strive for it throughout his life doing various duties. The ideal of this practice (*charya*) of a *Bodhisattva* is very great indeed there is nothing more ennobling in Buddhism than this. It is not the subtle truth nor the profound philosophy of Buddhism that attracted people of so many lands for we cannot think that the average person understood them thoroughly and then accepted the religion for in the words of the Buddha himself they are very difficult to perceive and to understand unattainable by reasoning intelligible only to the wise. What is it then in Buddhism that won the hearts of the people? It is the noble aim to be achieved the discipline to be observed and the practice to be made through the whole life by a *Bodhisattva* for *nirvāṇa*.

BODHISATTVA

(b) Before becoming a Buddha anyone who strives for Buddhahood is a *Bodhisattva* and everyone can become a Buddha. Therefore the *Bodhisattva* stage is the stage of discipline preparatory to the attainment of Bodhi.

The first and the most important thing in the life of a *Bodhisattva* is *mahāmaitrī* great love and *mahakaruna* great compassion. *Maitrī* is that love for all beings (*sarvasattva*) which a mother feels towards her only and very dear son. And the *Maitrī* that prompts a *Bodhisattva* to offer his body and life and all sources of good (*kusalamūla*) to all living beings without any expectation of return is *mahāmaitrī*. And the thought or intention to work for the deliverance of all sentient beings fallen into the unfathomable and unbound

ed ocean of samsara is called karuna (compassion). And the Karunaa with which a Bodhisattva desires bodhi or enlightenment not first for himself but for others is mahaakarunaa. We are told that the prince of Kapilavastu, Siddhartha, when he was in the stage of a Bodhi sattva, was moved not by his own sufferings but those of the world, such was his love and kindness towards it.

Therefore a Bodhisattva, with a heart full of mahamaitri and mahakarunaa, knowing thoroughly the miseries, sorrows and sufferings of the world, identifies his own happiness with the removal of the sufferings of all creatures, and meditates as follows:

"When pain and fear are not pleasant to me as they are not to others, then how am I different from others that I should preserve myself and not others?"

Thinking thus a Bodhisattva, in order to put an end to pain and attain the height of joy, both for himself and all other living beings of the world, makes his faith (sraddhaa) firm and fixes his mind on Bodhi, praying: "May I become a Buddha to effect the good and happiness of all sentient beings of the world and to put an end to all their sufferings." "By this good action of mine may I become a Buddha so that for the good of the universe I may preach the truth delivering thereby all living beings, now subjected to various sufferings."

NIRVAANA

Q 160 What happens to a Tathagata (perfect man) after death? Does he continue to exist or does he cease to exist? State the standpoint of the Buddha on Nirvana.

Ans Undoubtedly he wants the cessation of suffering or nirvaana, but first not for himself, but for others.

Extremely difficult is the path of a Bodhisattva, yet he dares not tread it out of his love for his fellow beings. He is to worship the Tathagatas (Buddhas) and he thinks that this can be done only by serving the world. Hence he says "In order to worship the Tathagatas I undertake the duties of a servant of the world. Let the multitude of people put their feet on my head, or let them kill me, let the Lord of the world (Buddha) be pleased. The kind hearted Tathagata have identified themselves with the world, indeed they are seen in the form of beings, these are the only Lords. Why then show them disrespect? This is the worship of the Tathagatas, this is the accomplishment of one's own good, this is the removal of the world's trouble. "Let this, therefore, be my holy practice (vrata)."

What happens to a Tathagata (perfect man) after death? Does he continue to exist or does he cease to exist? Does he both exist and not exist, or does he neither exist nor not exist?

Buddha felt constrained to remain silent whenever such an

inquiry was pressed. He was always reluctant to commit himself to any statement in reply to any of the above four queries. The real reason is that he was not prepared to admit any of the questions—to entertain the inquiry in that form. With the inquiries, however, those were the questions that vitally concerned them. Buddha felt it necessary to explain his own position thus:

“Just as it is not possible to know whether the fire is gone which was so long burning before a man after it is extinguished once for all on the exhaustion of all materials of burning—the fuel—in the same way it is not possible to represent a Tathagata after he has passed away on the complete exhaustion of all materials of bodily existence and of all pre-requisites of representation of an individual as commonly known.”

To say that Buddha attained parinirvana is the same as to say in ordinary language that he died. In his own words to attain parinirvana is to see ‘the fire of life extinguished in that elemental condition of extinction which allows no residuum of possibility for re-ignition.’

With the Jaina, too, parinirvana is the last fruit of final consummation of the highest perfection attained by a man or attainable in human life. But with him parinirvana is the same term as nirvana or moksha meaning final liberation that comes to pass on the complete waning out or exhaustion of the accumulated strength or force of karma. With the Jaina, however, nirvana or moksha is not a dreadful or terrible term like the Buddhist parinirvana which suggests at once an idea of the complete annihilation of individuality of a saint after death by the simile of the total extinction of a burning lamp on the exhaustion of the oil and the wick.

With the Jaina nirvana is nothing but a highly special or transcendental condition of human soul, in which it remains eternally and absolutely free from passion, hatred, birth, decay, disease and the like, because of the complete waning out of all causes of dukkha.

How a Bodhisattva serves humanity is described as follows in Bodhi Charyavatara III p 11 14 16 21

‘May I be a lamp to those who want it, a bed for those who require it, a servant of all. May I have the power to dispose myself in various ways so that all living beings in space may live upon me until they are liberated.’

“Let whatever suffering the world has, come to me and may the merits of the Bodhisattva make it happy.”

The same idea has struck its root deep in Brahmanism, specially in Vaishnavism. Rantideva supplicates fervently in the Bhagavata Purana (IX 21 12). “I do not want the highest state from God, nor do I want the attainment of the eight powers (siddhis) nor the absence of rebirth but I want to undergo the sufferings of all beings, being in them, so that they may become free from miseries.”

The following is from the prayer of Dhruva who was asked by his beloved Lord, when he appeared before him, to choose a boon.

CHAPTER XII

PHILOSOPHY OF JAINISM

As old as Vedic Religion

Philosophy of Jainism—As an old and Vedic religion—The Place of Jaina Darsana among the Indian Darsanas—Aapti the Lord—Arahat Parameshthin or Tirthankara—Aacharyas Upadhyas and Sadhus—Moksha Marg Path to Salvation—The Aramas—Jaina Metaphysics—The five Ultimate Reals—Chetana—Karma—Dravya and Guna—Bheda Abheda—No Samavaya—Classification of Jivas—Ajiva Dravyas—Aakasa—Dharma and Adharma—Kala—Ansrava—Moksha—Jaina Logic and Theory of knowledge—The doctrine of Aasti Nasti—The Doctrine of Sapta bhingi Jaina Ethics Ratnatraya—The five Vratas or abstinences—The Spirit of Ahimsa—The Nine Types of Cruelty—Five Types of Falsehood—The Duty of the Homeless Yogin—The Stages of Spiritual Advancement—Conclusion)

Q 162 It is contended that Jainism is as old as the Vedic religion, if not older ; Give a brief historical background of Jainism

Ans It is now a well known fact that the last of the Jaina Tirthankaras, Lord Mahavira, was an older contemporary of Gautama Sakya Muni, Lord Buddha, According to the Cambridge History of India, the twenty third Tirthankara, Lord Parsvanatha was also a historical person According to the Jain tradition he preceded Mahavira by 250 years

We may make bold to say that Jainism, the religion of ahimsa (non injury) is probably as old as the Vedic religion if not older In the Righ Vedic mantras we have clear references to Rishabha and Arishtanemi—two of the Jaina Tirthankaras the former being the founder of Jaina dharma of the present age

The story of Rishabha also occurs in the Vishnupurana of Bhagvatapurana where he figures as an avatara (incarnation) of Narayana in an age prior to that of the ten avtaras of Vishnu

It is not necessary to emphasize the fact that throughout Vedic literature consisting of the Samhitas the Brahmanas and the Upanishads, we find two currents of thought opposed to each other running parallel sometimes the one becoming dominant sometimes the other one enjoining animal sacrifice in the yajnas (sacrifice) and the other condemning it Hence it is obvious that from the very earliest period of Hindu thought ahimsa dharma and its opposite have been struggling for domination 'Ma himsayat sarvabhutan' the Vedic passage which condemns shedding of blood occurs side by side

with "Sarvamethe sarvam hanyat."² The mythic rivalry of Visvamitra and Vasistha, and the story of Sunah'sepa occurring in the Rig-Vedic hymns, similarly indicate the existence of and rivalry between two schools of thought, one sanctioning the sacrifice and the other opposing it.

It is curious to note that the party which opposed animal sacrifice was led by Kshatriya leaders, whereas the party which defended animal sacrifice was led by the priestly class.

When we enter the Upanishadic stage the cleavage between the two kinds of dharma becomes quite obvious. The characteristic doctrine of Upanishadic literature, Aatma-vidya (Self-realization), with its associated doctrine of tapas (Self-discipline) becomes openly recognized as the highest dharma; whereas the older sacrificial ritualism is assigned a lower status.

Thus the school of Aatma-vidya which had been supporting the doctrine of ahimsa and hence had been opposed to animal sacrifice must be considered to be the forefathers of the latter-day Jaina thinkers of ancient India.

The recent excavations at Harappa and Mohenjodaro have brought to light still more surprising facts. On the seals and coins dug out from these places are found figures resembling the Jaina Tirthankaras.

According to Jaina tradition itself, the Vedas were at one time based upon the doctrine of ahimsa and became perverted later on through the personal rivalry between the two teachers at the time of King Vasu.

THE PLACE OF JAINA DARSANAS AMONG THE INDIAN DARSANAS

Q. 163. Discuss the place of Jaina Darsana among the Indian Darsanas.

Ans. It is the usual practice of Hindu philosophers to classify Darsanas (philosophies) into two groups—Vedic and non-Vedic: those that accept the authority of the Vedas and those that reject the authority of Vedas. They are otherwise known as Aastika Darsanas and Nastika Darsanas. Under the former heading it is usual to include Samkhya and Yoga, Nyaya and Vaisesika, Mimamsa and Vedanta. Under the latter come the Jaina Darsana, Buddha Darsana and Charvaka Darsana. It is not necessary to attach any importance to the distinction between Aastika Darsana and Nastika Darsana. From the foregoing sketch it is obvious why the Jainas had to reject Vedas and Vedic ritualism. Since there is that fundamental difference between ahimsa dharma and vedic ritualism the followers of the former cannot be expected to accept the ritualism, involving animal sacrifice. Hence it is but a truism to say that the Jaina Darsana is outside the Vedic fold. But on this score it is extremely misleading to call it a Nastika Darsana, which becomes still more misleading when translated into English as an atheistic school. The term atheism

According to Jaina tradition, the scripture embodying the knowledge of ultimate reality is periodically revealed for the benefit of mankind by the Tirthankaras or the Arhats. The Tirthankara occupies a privileged position among mankind. His status exactly corresponds to that of the founders of various other religions or to the conception of the avatars.

Born with the privilege of becoming the Lord of religion through the adoption of yoga practice or tapas, after destroying the most powerful of karmic bondages, the Tirthankara attains omniscience in this world. He becomes entirely free from the wants and desires characteristic of the flesh. Establishing his own self in its purity, uncontaminated by the defects of the body which still clings to him, filled with universal love and mercy for all living beings, worshipped by the Lords of the three worlds, the Tirthankara spends some time in the world with the object of propounding the dharma for the benefit of the jivas that are still entangled in samsara. After achieving his own object in life by the realization of his true self hood and thus becoming endowed with knowledge, power and bliss of infinite magnitude, the Tirthankara Parameshthi, tours the country propounding the dharma and defining the path of salvation, so that others may also have the benefit of liberation from samsara—the cycle of births and deaths. For this benefit, it is said that Indra constructs an elaborate moving audience hall which serves both as a vehicle carrying the Tirthankara from place to place and an audience hall accommodating the devout bhaktas (followers) eager to listen to the truth propounded by him. This is known as the samavasarana mandapa in Jaina literature. Whenever this mandapa appears in any particular locality carrying the Tirthankara Paramadeva who is the embodiment of universal love and mercy, there is a reign of universal peace and harmony. Animals instinctively antagonistic to one another exhibit a tendency of peace and goodwill to one another. Such is the result of the very presence of the Lord promoting universal love and mercy to all. Thus the Tirthankara, since he conquers all the deleterious karmas, is able to realise his true nature and becomes a Sarvajna. He is immersed in infinite bliss and is worshipped as Sarvesvara, Sarvavita, Mahadeva, Maha Vishnu Arhadeva and in similar other divine names, one thousand and eight in number.

Such Tirthankaras appear in the world in different cosmic periods which, according to Jaina philosophy, consist of an age of evolution and growth followed by an age of dissolution and decay. The former is called utsarpiṇi and the latter avasarpini, the two constituting the complete cosmic cycle of time. Each of these time periods is further subdivided into six, and the present world period represents the period of decay or avasarpini, of which the current division is the fifth time period called panchama kala. In the period immediately prior to this, the fourth period of avasarpini appeared all the twenty four Tirthankaras of the modern world period. There are Rishabha, Ajita, Sambhavi, Abhimandana, Sumati, Padmaprabha, Suparsva, Chandraprabha, Pushpadanta, Sitala, Sreyam'sa, Vasupujya,

Vimala, Ananta, Dharma, Santi, Kuntha, Ara, Malli, Munsuvarita, Nemi, Par'sva and Vardhamana Mahavira. With Mahavira ends the line of the Tirthankaras as also the fourth period of avasarpini. The Tirthankara is associated with five kinds of festivals known as the pinch-kalyanis in which worship the devas take part. The Pancha-kalyanas are (1) Svargavatarana, the descent of a deva to become a Tirthankara : (2) Mandarabbhisheka (otherwise known as jinnabhisheka), rejoicing at the birth of the Tirthankara, by performing an abhisheka at the summit of Mandara giri : (3) Dikshabalyana, when the Tirthankara renounces the kingdom and worldly pleasures in order to become a yogin ; (4) Kevalotpatti which represents the appearance of omniscient knowledge as the result of tapas and the destruction of karmas , and (5) lastly, Parinirvana-kalyana representing the complete destruction of Parmatma-svarupa. The paraphernalia provided by Indra in order to celebrate the glory of the Arhat Parameshthin consist of such marvellous occurrences as the appearance of an ashoka tree to provide shade, the rain of divine flowers, the sounding of divine music, the fanning with chamara, the provision of a samhasana (throne), the creation of halo of light surrounding his divine body, and the creation of a triple umbrella, representing his suzerainty over all the three worlds. These are the privileges of a Tirthankara and the devas vie with one another to offer him worship.

popularise the Jina dharma in order to help the several souls entangled in samsara to reach the safe heaven beyond. He educates and instructs. The third class consists of Sadhu Parameshthins i.e. all those great souls who do not have any definite function either of authority or of instruction but still illustrate through their conduct, the great path to salvation so that others following their example may accept the dharma and adopt the path of self discipline and self realization.

All these five constitute the Pancha Parameshthins the five kinds of beings worshipped by the Jainas as representing the ideal in life at different stages of realization.

MOKSHA MARGA—PATH TO SALVATION

Q 167 Discuss the moksha marga or the path to salvation shown by Jainism

Ans The most important message of Jainism is moksha marga

It is otherwise known as Ratnatraya the three jewels of right belief, right knowledge and right conduct. These three must be present together to constitute the path to salvation. Since all the three are emphasized equally and since the moksha marga is impossible without the comprehension of all the three, it is obvious that Jainism is not prepared to admit any one of these three in isolation as a means of salvation. There are religious schools which lay all the emphasis on bhakti or faith, on jnana or knowledge, on karma or moral conduct. The Bhagavatas mostly emphasize the bhakti aspect. Provided that is granted, one is sure of reaching salvation. The Vedantins especially Advaita Vedantins emphasize the jnana aspect. Provided avidya or ignorance is dispelled, moksha or salvation is within your reach. The Purva Mimamsa school may be said to emphasize karma or conduct. But according to Jainism, no such one-sided emphasis can be accepted as the correct path. All the three must co-exist in a person if he is to walk the path of salvation. The Jain commentaries make the meaning quite clear by bringing in the analogy of medicine as curative of some malady. A patient before accepting the medicine prescribed for him by a doctor must have complete faith in the doctor and must believe in the efficacy of the medicine. Mere belief of this type is not enough; he must be in a position to have accurate information as to the nature of the medicine, how it is to be used and how it will gradually work as a curative principle before he is rid of his sickness. Mere faith in its efficacy and knowledge of its use will not be enough to bring about a cure in him unless he carries them out in practice by taking the doses as prescribed by the doctor and by observing the dietary rules consistent with the taking of the medicine. Faith in its efficacy, knowledge of its use and actual taking of the medicine—all these three must be present if a cure is to be effected. Any one of these, though valuable in itself, will not be enough to bring about a cure. In the same way

the universal malady of samsaric (worldly) misery which every soul is suffering from can be cured by this triple panacea—the Ratnatraya, when accepted as a mixture of the three principles of right faith, right knowledge and right conduct. If any one element is missing, the other two would be useless. Hence the emphasis is laid by the Jaina thinkers on the Ratnatraya which constitute the moksha marga. This moksha marga is revealed by the Tirthankara or Arhat Parameshthin for the benefit of suffering mankind.

THE AAGAMAS

Q. 168. Write a note on the Aagmas.

Ans. The Aagmas or the scriptures are revealed by the Sarvajna or the omniscient being. The Jaina scripture should not be in conflict with the well-known pramanas, the criteria of correct knowledge. It must be capable of leading men towards higher goals, to svarga and moksha. It must give correct information as to the nature of reality. It must give details of the purusharthas (end of human life) of dharma religious merit, artha (wealth), kama (enjoyment) and moksha. The scripture with such characteristics, and revealed by the Sarvajna has been handed down from generation to generation by a succession of teachers called Ganadharas, beginning with Sudharma, the chief disciple of the Tirthankara Mahavira Vardhamana. It is known by the following appellations; the Sidhanta, Paramagama, Kritanta, Veda, Sruti, Sastra, etc. The scripture of the Jains is grouped under three classes of Anga, Purva and Prakirna.

JAINA METAPHYSICS

Q. 169. Give an account of Jaina Metaphysics and clarify the Jain concept of Jiva.

(Mysore 1962, Osmania 1963, Agra 1965)

Or

Examine the concepts of (1) Self and (2) Liberation in Jain philosophy.

(Poona 1963)

Or

Write a critical note on the Jaina doctrine of matter, Karma, and Soul.

(Baroda 1959, Karnatak 1965)

Or

Explain the fundamental ideas of Jainism. (Oakutta 1951)

Ans. The Jaina philosophy might be summed up in one sentence. The living and the non-living, by coming into contact with each other, forge certain energies which bring about birth, death, and various experiences of life; this process could be stopped, and the energies already forged destroyed, by a course of discipline leading to salvation. A close analysis of this brief statement shows that it involves seven propositions; firstly, that there is something called the

living, secondly, that there is something called the non living, thirdly that the two come into contact with each other, fourthly that the contact leads to the production of some energies, fifthly, that the process of contact could be stopped, sixthly, that the existing energies could also be exhausted, and lastly, that salvation could be achieved. These seven propositions are called the seven tattvas or realities by the Jainas. The first two great truths are that there is a jiva or soul and that there is an ajiva or non soul. These two exhaust between them all that exists in the universe. A recognition of the two entities at once marks the Jaina system out as dualistic like the Samkhya and distinguishable from the monistic Vedanta which accepts only one reality without a second.

The Reality according to Jaina philosophy is uncreated and eternal. 'Upapada-vyaya dravya yuktam sit'. Reality is that which is characterized by appearance and disappearance in the midst of permanence. This is the peculiar doctrine as to the nature of reality found in Jaina metaphysics and the only parallel to this in Western thought is the Hegelian doctrine of the dialectical nature of reality—thesis and antithesis reconciled and held together by synthesis. Every object of reality embodies in itself an affirmative and a negative aspect synthesized and held together by its own complex nature quite analogous to the biological principle of metabolism comprehending and reconciling in itself the two opposite processes of katabolism and anabolism. Such is the complex nature of reality according to Jaina metaphysics. It maintains its identity and permanency only through the continued process of changes consisting of origin and decay—identity in the midst of variety, and permanency through change. Neither the permanency or the process of change can be separated from each other. Each is indispensable to the other and hence cannot be separated in reality, though one may be differentiated from the other in thought and speech. From this triple nature of reality arise various other philosophical doctrines associated with Jaina metaphysics.

THE FIVE ULTIMATE REALS

Such ultimate reals are five in number according to Jaina metaphysics. These constitute the primary elements which go to build up the cosmos. They are Jiva pudgala, dharma adharma and akasa. These primary constituent elements of the cosmos are technically called panchastikaya, the five astikayas. The term astika is a technical term of Jaina metaphysics. The first part asti implies existence. The second part kaya implies volume. Astikaya, therefore, means a category which is capable of having spatial relations. Here spatial relations should be differentiated from volume associated with matter. Materiality is corporeality which is peculiar to pudgala or matter. Of these five astikayas pudgala alone is murta (corporeal), the others are amurta (non corporeal) though they are astikayas or existences having spatial relations. Of these the first jiva astikaya relates to souls or atmans. It is the only chetana category, the other four being uchetanas. This chetana (conscious) entity jiva is entirely different from pudgala or matter which represents the

inorganic world. If time is added to these five astikayas, then we have the six dravyas (substances) of Jaina metaphysics. The time category is different in nature from the five astikayas since it is a unilateral series, whereas the astikayas are capable of being associated with multiple spatial points or pradessas. Anything that is capable of having simultaneous relations to multiple spatial points or pradessas would come under astikaya, whereas time can have only unilateral relation of moments and hence cannot have simultaneous relations to a group of multiple points. It corresponds to unilateral series in mathematics and hence it is excluded from the class of nstikas. In Jaina metaphysics, nevertheless, it is included under the six dravyas, each dravya having the dialectical nature referred to above.

CHETANA

The description of jiva dravya as a chetana entity is exactly similar to the description of atman in upnishad literature. Since its nature is chetana, or chitsvarupa, it has the essential characteristics of perception and knowledge. In itself it is incapable of being measured by material units or space units. In the concrete world it is always found associated with a body as an organized being. As an embodied jiva it has all the characteristics of a living being associated with a body and other sense organs. In this concrete world so organized and associated with the body jivas are of four main groups according to the four gatis (destination); Devas or divine beings, naras or human beings, narakas or beings relating to hell, and tiryaka or the lower animals and the plant world.

according to Jaina metaphysics he is a knower, an actor and an enjoyer. He has knowledge of objects, he acts either to possess them or avoid them and as a result of his action is able to enjoy the fruits thereof. Thus he is endowed with the triple nature of consciousness—*conation*, *cognition* and *emotion*. In this respect the Jaina conception of *jivatman* is wholly different from the other views. For example, the *Saṃkhya* conception of *Puruṣa* makes him the knower and the enjoyer but not the actor. The *Saṃkhya* *Puruṣa* is distinctly inactive. His activities are entirely secondary and derived in as much as he is associated with *Prakṛti*, of which his own body is a modification. It is this relationship that is explained metaphorically by the *Saṃkhya* school through the story of the lame man on the back of the blind—the *Puruṣa* guiding the path while being carried by the blind *Prakṛti*. Jaina metaphysics rejects this view and makes the *ātman* active in himself and what he enjoys is *Bhokti*. Hence the *Saṃkhya* doctrine that *Puruṣa* is *akārtṛ* is rejected by Jaina metaphysics.

DRAVYA AND GUNA

Dravya is that which manifests itself through its own *gunas* and *pariyayas*—qualities and modifications. *Dravya* is a dynamic category which implies a process as already explained. This process expresses itself in the form of qualities as well as modifications. The usual illustration given is gold with its qualities of yellowness, brilliance, malleability etc. Its *pariyayas* or modifications are the various ornaments that can be made of it. One ornament may be destroyed and out of the gold another ornament may be made. The disappearance of one *pariyaya* or permanent and constants are the characteristics of every *dravya*. *Utpatti* and *vyaya*, appearance and disappearance always refer to the changing modifications while permanence always refers to the underlying substance. From the aspect of *dravya* it is permanent. Therefore permanence and change in reality refer to two different aspects—change from the aspect of modifications and permanence from the aspect of the underlying substance. When one mode disappears and another mode appears there is certainly no change in the underlying substance.

BHEDA—ABHEDA

In the illustrations given above gold remains the same. Similar is the relation between gold and its qualities. Jaina metaphysics does not recognise *gunas* without *dravyas* nor *dravyas* without *gunas*. Qualities without substratum and substratum without qualities are both empty abstractions and hence unreal. The qualities of gold are entirely distinct from the qualities of any other baser metal. Hence the qualities are identical with the underlying substance because the qualities constitute the expression of the substance. Since gold is distinct in nature from iron or lead the properties are also distinct. The qualities of one cannot be transformed into the qualities of the other. Thus substance and qualities are identical inasmuch as the

latter exhibits the nature of the former in spite of this identity between dravya and guna, they are distinct from each other. If there is no fundamental difference between substance and quality, dravya and guna there will be no means of apprehending the nature of dravya except through its manifestation. Hence the two must be kept separate in Thought though they cannot be separated in reality. Dravya and guna substance and quality, may be said to be different from each other from one point of view and yet identical from another point of view. It is both bheda and abheda different and yet identical. This bheda abheda point of view is again peculiar to Jaina metaphysics.

NO SAMAVYA

In this respect it is fundamentally distinct from the Vaiseshika point of view. According to the Vaiseshika school dravya is a distinct padartha from guna and the two are brought together by a third principle or gunas are considered to be quite distinct. Knowledge (jnana), feeling (iccha) and conation, as properties of Jiva exist independently of the soul but are brought together by the intervention of a third padartha, samavya, whose function it is to cement together the substance and its qualities. As has already been pointed out, Jaina metaphysics completely rejects this view. Jnana and other properties of the jiva or soul are inseparable from the nature of the soul and hence the presence of properties in the atman is not the result of a combination effected by a third principle. The qualities of the atman are there and the nature of the atman expresses itself only through the properties. If knowledge feeling and conation, the properties of the soul were considered to be existing independently of the atman, then the soul without these properties will cease to be a conscious principle, a chetana dravya and hence will be indistinguishable from the achetana dravya (matter). The distinction between chetana and achetana among the reals will cease to have any meaning. Similarly properties such as jnana and sukha or dukkha (Pleasure or pain) since they do not have any relation to a chetana dravya will cease to be the properties of the chetana entity and their association with the dravya effected by a third principle may be with matter, an achetana dravya and not necessarily with a jiva. Thus the absolute independence of guna and gunin, property and substratum is rejected by Jaina metaphysics as an impossible doctrine. Hence jiva is essentially of the nature of jnana which should not be interpreted as a quality made peculiar to jiva by the operation of a third principle. Thus jiva which is by nature a conscious or chetana principle is fundamentally different from material substance, and yet in concrete life it is intimately in association with a body.

CLASSIFICATION OF JIVAS

Throughout the living kingdom in the botanical and zoological world life is found in association with matter. This association of jiva with body its sarira is an important characteristic of the concrete living world. Jiva in association with its body is quite different from

Jiva in its pure state The latter is called the pure Aatman and the former samsara jiva This samsara jiva in association with its appropriate body is said to be of different grades of existence Of course jiva in the four different gatis are all considered to be the samsara jivas In addition to this distinction of gatis jivas in the biological kingdom are classified according to their development Jaina philosophy divides the jivas in the world according to the principle of the development of the sense organs The lowest class of jivas consists of ekendriya jivas or jivas having only one sense organ Next higher to this are dvindriya jivas or jivas having two sense organs Then higher above we have jivas with three indriyas Then there are jivas of four indriyas then panchendriya jivas or jivas of five sense organs and lastly samanaska i.e. panchendriya jivas with manas (mind) The first class refers to the vegetable kingdom which is considered to be a part of the living world according to Jaina Philosophy Trees and plants have all the properties of living organism such as assimilation growth and decay and reproduction They are endowed with only one sense organ—the awareness of touch In addition to the recognition of the botanical world as a part of the biological world Jaina philosophy speaks of sukshma ekendriya jivas minute and microscopical organisms endowed with only one sense—the sense of touch These generally reside in other bodies Some of them are found in solid objects like the earth others are born in water some others live in air and some others in light According to their place of residence these lives are called prithvi kayika apikayika vayu kayika and tejas kayikas—those that reside in earth in water, in air and light respectively This doctrine of sukshma ekendriya jivas with their respective places of residence is entirely misunderstood by Oriental scholars who go to the extent of attributing to Jaina philosophy a primitive doctrine of animism that earth water air etc have their own souls This confusion is unfortunately the result of a lack of understanding of the fundamentals of Jaina metaphysics

Worms represent the second class of organisms with two senses—touch and taste Ants represent the third class with touch taste and smell Bees represent the fourth class with sight in addition to the three Higher animals represent the fifth class having in addition the sense of hearing Of course man represents the highest of these classes having mind in addition to the five senses

AJIVA DRAVYAS

The dravyas which belong to the non living class the ajiva dravyas and pudgala dharma adharma akasha and kala—matter the principle of motion the principle of rest space and time All these are achetana (insentient) dravyas Pudgala or matter is murta dravya the corporeal category which can be prescribed by the senses It is associated with sense properties such as colour taste and smell These consist of ultimate entities called atoms or paramanus By the combination of these atoms aggregates are formed which are called skandha Thus the term skandha in Jaina metaphysics means quite a different thing from the Buddhist skandha These aggregates may

range from the smallest molecule of two atoms to the most important aggregate or *maha skandha* represented by the whole physical universe is entirely dependent upon the ultimate constituent elements or the *paramanus*. The *pancha bhuta* (five elements) of other systems are but examples of these aggregates of atoms. The *paramanu* or the ultimate atom cannot be perceived by the ordinary senses. So also the minute aggregates or the *skandhas*. The peculiar doctrine of the Jaina metaphysics is the doctrine of karmic matter, *karma prayoga pudgala* (*karma sarira*)—subtle material aggregates which form the basis for the binding up of the subtle body which is associated with every *jiva*, till the time of its liberation or *moksha*. The gross organic body which is born of the parents, nourished by food, and subject to disease, decay and death, is the ordinary body known as *audarik sarira* the body which is given birth to and is cast away by its associated *jiva* at the time of death. But in the *karma-sarira* the *jiva* cannot so cast away during its existence in *samsara*. This subtle karmic body is inevitably associated with every *samsara jiva* throughout its career in the cycle of births and deaths. In fact it is this karmic body that is responsible for the *samsarie* changes of *atman* which is in itself a pure *chetana dravya*. Its intrinsic purity is thus lost or diminished, because of its association with this karmic body constituted by the subtle material aggregates or *karma pudgalas*. The building up of this karmic body around the soul is conditioned by the physical activities of the soul itself. The conscious activities such as desires and emotions, according as they are healthy or unhealthy, act as causal conditions for the building up of the karmic body which becomes the vehicle for good or evil according to the nature of the psychic conditions which determine them and in its turn affects the nature of the psychic experience. Thus the interdependence between *jiva* and the karmic body acting as cause and effect, each in its turn, continues to keep up the show of the *samsarie* drama. But this should not be interpreted as fatalism, because the *jiva* has in its *unfathomable* being a mighty potency transcending the limitations imposed upon it by its association with its karmic body. Thus each person has the power and possibility of becoming an architect of his own destiny.

Jiva and *pudgala* thus constitute the *maia dravyas*. All activities in the world must be ultimately traceable to these two entities, *jivas* and *pudgalas*, soul and matter. Hence they are called active principles, *sakriya-dravyas*—*dravyas* which are capable of acting. The other *dravyas*—*dharma*, *adharma*, *akasa* and *kala* are therefore called *nishkriya dravyas*—*dravyas* without intrinsic activities.

soul, is called *alokaakasa*—the space beyond the world. Thus according to Jaina conception the physical universe is supposed to have a definite structure within which are accommodated all the *jivas* and all the *pudgala skandhas* and *paramanus*.

DHARMA AND ADHARMA—MOTION AND REST

Dharma and *adharma*, the principle of motion and the principle of rest, are two categories peculiar to Jaina metaphysics which are not found in any other Indian system. There are *achetana dravyas* hence they differ from *jiva*. They are *amurtas* and hence differ from *pudgala* or matter. They are *nishkriyas*, without intrinsic activity and hence differ from both *jiva* and *pudgala* the only two *dravyas* which have activities. They resemble the other *dravyas* except *kala* inasmuch as these are called *astikayas*—existence having the capacity to be related to several spatial points simultaneously what is technically called *pradesatva*. The two pervade the whole of *loka-akasa*. They do not extend beyond it. Subtle and imperceptible in themselves, they are endowed with important properties of serving as conditions for motion or rest. Movement in world is associated with either a *jiva* or a *pudgala*. Motion in a moving object, whether living or non-living is the result of appropriate causal conditions residing in the thing itself—*jiva* or *pudgala*, these being *sakriya dravyas* are capable of moving by themselves or as the result of appropriate causal conditions, which must also be material or living. The movement in these things is necessarily conditioned by the presence of this *dharma dravya* which pervades the whole of the world. Remaining in itself non-operative this *dharma dravya* serves as a condition for making movement possible and the illustration generally given is the presence of water for the movement of the fish. When a fish swims the movement is due to an operative cause present in itself. Nevertheless swimming would be impossible without the presence of water. Water in the ocean is not an operative cause of the movement. Nevertheless it is a necessary condition. Similarly while life and matter are both capable of moving of their own accord determined by appropriate operative causal conditions, their movement is certainly dependent upon the presence of this non-operative principle called *dharma*.

Similarly when a moving object comes to rest it is necessary to have the presence of an opposite principle. Such a principle determining rest, i.e., coming to a standstill in the case of a moving object (whether living or non-living) is *adharma dravya*. This also is a non-operative condition of rest. A moving object coming to rest is certainly the result of an operative condition present in itself. A bird must cease to beat its wings so that its flight may come to a stop. But the stopping of activity requires a further condition. A bird ceasing to fly must perch on the branch of a tree or on the ground just as the branch of a tree or the ground serves as non-operative condition of rest, the presence of the *adharma* principle serves as a condition for moving objects to come to rest.

Why should we postulate these two principles of *dharma* and

adharma ? Is it not enough to have the rest of the categories ? Jaina metaphysics answers this objection and postulates the necessity of these two principles by stating that without these two there would be no definite structure of the world. The cosmos will disintegrate into primordial atoms which may spread throughout the whole of infinite space. Hence there will be no distinction between loka and aloka, the world and the beyond. There will be no permanent constitution of the world. Without constancy in the structure of the world there will be nothing left but chaos. Hence what sustains the world is world and what prevents the disintegration of the world into a chaos is the presence of these two principles dharma and adharma. Hence we have to postulate these two categories in order to explain the nature and constitution of the cosmos.

KALA—TIME

The last dravya is kala or time. Jaina metaphysics postulates time as a necessary category of existence. Without postulating time it is not possible to understand growth and evolution. The whole world consisting of matters as well as soul is in a process of change—either evolution or involution. Change involving growth and decay constitute the very nature of the concrete world. The process of change without time would be unintelligible and must be dismissed as illusory. Since the concrete world cannot be dismissed as illusory according to Jaina metaphysics time must be postulated as a necessary condition of change. This time serves as the condition of change in other things and is called kala dravya or the category of time. This real time is contrasted with vyayaherika time based upon conventions. Kala dravya or real time consists of movements or kala paramanus which constitute a time series having only the relation of before and after. There can be no simultaneous moments in the time series. The conventional time is the time which we use in our social life the durations being measured by the movements of the sun and moon. This is of different durations according to different measures and ranges from the shortest nimisha to the longest yuga. These are the six dravyas according to Jaina metaphysics which may be grouped under two heads jiva dravya and ajiva dravya the latter containing all the other five in it.

AASRAVA

We have noticed already that the jiva throughout the samsaric life is associated with a karmic body which forms the nucleus around which the grosser bodies are built up. According to this conception the building up of the karmic body forms the foundation for life in samsara and the disintegration of the karmic body constitutes the final liberation of jiva. The process of building up of the karmic body and the plan of breaking up of the same are considered to be important aspects of metaphysical truth. Jiva and ajiva being the primary entities how are they brought together to build up the body appropriate to each jiva ? In answering this question Jaina metaphysics describes the process in the following way. Aasrava which term means

flowing in', represents the process by which karmic molecules are attracted by a jiva according to characteristic psychic experience. The process of asrava or the flowing in of karmic molecules is the main basis of the building up of the karmic body which like the cocoon of a silkworm surrounds the jiva and acts as an impediment against the free manifestation of the intrinsic qualities of the jiva. When once there is the process of flowing in of karmic matter, the next stage is bandha when the karmic matter gets settled or fixed up in the karmic body. This karma bondage is of various intensity and duration. So long as the jiva is not alive to his own intrinsic properties and so long as he identifies himself with objects alien to himself the building up of the karmic cocoon goes on interminably. But when the jiva realizes his nature as distinct from the material world he endeavours to extricate himself from the trammels of the samsaric world whose root cause is the karmic body. The first step in extricating oneself from the shackles is called samvara, putting a stop to the inflow of karmic matter and thus obstructing the stream of karmic molecules which may get absorbed in the karmic body. This process of samvara or blocking up the inflow is conditioned by the appropriate mental attitude characterized by freedom from the attractions of sense objects and concentration upon one's own nature. In other words yogic meditation or tapas is the inevitable condition for preventing the flowing in of karmic matter and for preventing fresh assimilation by the karmic body. When once this is achieved then the yogin turns his attention to the karmic deposits already present in his karmic body. By concentrated attention and by endeavour to realize one's own true nature by tapas the already deposited karmic matter is loosened and finally shaken away. This process by which the karmic body gradually gets disintegrated by the attack on its intensity and duration is technically called the process of nirjara. When the karmic body has already lost the chance of being strengthened by new karmic matter by samvara and when the old karmic matter already present thus crumbles and disintegrates the karmic body which is like the cocoon of the silkworm gradually gets diminished in its intensity and duration till it finally disappears. Side by side with the decay of the karmic body intrinsic qualities of the atman get expressed more and more.

MOKSHA

And when the karmic body finally disintegrates and disappears the atman shines in full luminosity, in infinite greatness and infinite glory which state represents final liberation or moksha. Then the samsaric jiva by the process of destroying all the karmas becomes Paramatman the pure soul with infinite knowledge, power and bliss. These stages represent critical periods in the life history of the soul. Technically according to Jaina metaphysics these together with primary entities jivas and vijvas constitute the seven tattvas (principles). Jiva, jiva drava abhandha, samvara, nirjara and moksha. If we add the two mental attainments punya and papa, virtue and vice to these we get the nine padarthas (categories). Thus

we have in Jaina metaphysics the five astikayas, the six dravyas—when time is added on to astikayas, the seven tathvats and the nine padarthas according to the point of view adopted and the purpose for which the categories are enumerated

JAINA LOGIC AND THEORY OF KNOWLEDGE

Q 170 Discuss the Jain theory of knowledge Does it lead to scepticism ? *Baroda M A 1964*

Ans According to the Jaina theory there are five different types of knowledge viz mati sruti, avadhi manah paryaya, kevala jnana—ordinary sense experience, knowledge from the scripture, a kind of clairvoyance, a kind of telepathy, and the finite knowledge, respectively. The first or mati jnana refers to the ordinary process of sense experience which is generally conditioned by perception through the activities of the sense organs and the inferential knowledge based upon these. The second type sruti jnana, is the knowledge revealed by the scripture, the scripture itself being revealed to the world by Sarvajna Vitaraga Parameshthin. The third type is called avadhi jnana. From the description given of it it corresponds to what is known as clairvoyance. It implies the perception of things and events at a great distance of time or space. It is a kind of extra sensory perception not ordinarily available to all persons though it is latent in everyone. Through the instrument of extra sensory perception one may actually see events taking place in a distant land or a distant time. The fourth type is manah paryaya jnana. This refers to the knowledge of the thoughts taking place in other individual minds. It is different from the former, in as much as it does not resemble ordinary visual perception. It has direct access to the mind of other persons and this capacity arises only as a result of yoga and tapas. The last kevala jnana refers to the infinite knowledge which the soul attains as the result of complete liberation or moksha. These are five kinds of jnana which constitute the pramanas (instruments of knowledge, according to the Jain theory of knowledge. Of these, the first two are described as paratyaksha jnana (direct knowledge) because they are due to the direct perception of the soul without any intervening medium. This use of the pratyaksha is peculiar to the Jain theory of knowledge. The term aksha means the atman or soul and pratyaksha jnana is the direct knowledge by the atman. Since mati jnana and sruti jnana do not form such direct perception by the soul they are called paroksha, because they depend upon the intervening medium of the sense organs. This use corresponds to the yogic pratyaksha of other systems.

The acquisition of knowledge therefore depends upon these pramanas whose function it is to reveal the nature of objects in reality. The external world revealed through these pramanas consists of real objects and hence should not be dismissed as illusory. In this respect the Jain theory of knowledge rejects the theory of maya of Advaitism as well as the Buddhist doctrine of illusoriness of the

objective world. The function of jñāna is merely to reveal on the one hand, the objective reality which is already existing, and also to reveal itself on the other hand. Knowledge, therefore, is like a lamp which on account of its luminosity reveals other objects as well as itself, the objects so revealed being real. The external objects so known are independent, inasmuch as they exist by themselves and yet are related to know as they are revealed by knowledge. Similarly, in the case of the soul, it is both the object and the object of knowledge in one, this inner experience is able to reveal the nature of chetana entity—the soul.

THE DOCTRINE OF ASTI NASTI

The logical doctrine of Jaina philosophy forms the most important aspect of that school, but unfortunately it is the doctrine most misunderstood by the non Jain critics. The fundamental principle of this logical doctrine implies the possibility of a positive and negative predication about the same thing. How this is possible is the perplexing question which confronts the critic, who at once concludes from the apparent contradictoriness that it is absurd. The doctrine is generally referred to as asti nasti, the thing both is and is not. Stated so simply, it is *prima facie* contradictory. But when we carefully examine the doctrine as expounded by the Jaina philosophy, it appears to be a statement of an obvious truth which cannot be reasonably controverted.

According to Jaina logic, affirmative predication about a thing depends upon four conditions—svadravya, svakshetra, svakala and svabhava—its own substance, its own time or duration and its own nature or modification. Correspondingly the negative predication about the same thing is conditioned by the four things of an opposite nature—paradravya, parakshetra, parakala parabhava—alien substance, alien locality, alien nature or modification. Let us explain the point more clearly. When you want to describe a particular ornament made of gold, you can also say that it is not made of any other baser metal. It is made of gold and it is not made of any other metal—are two obvious predications about the same thing, the affirmation from the point of view of itself and the negation from the point of view of other substances. Asti from svadravya and nasti from paradravya both asti and nasti referring to the gold ornament. Similarly, when you are talking about a certain object with locality and it is not in any other place. When you find the cow in its shed, you say the cow is present in the shed. And about the same cow you can say that it is not out in the field. Thus you say that Socrates was born in Athens and Socrates was not born in Rome—affirmative predication from svakshetra and negative predication from parakshetra, both referring to the same individual. Similarly, you may affirm the historical period of any individual when you refer to his proper time in history, and deny his relationship to any other period of time. Tennyson lived in the Victorian age and he did not live in the Elizabethan period. The same with the last condition, bhava or mode. Charles I died on the gallows and did not die in his bed.

From these examples it is quite obvious that both affirmative and negative predications are possible about the same thing from different points of view, enumerated above. It is this that is most important in this theory of predication. From the same point of view certainly it would be absurd to talk of affirmation and negation. The affirmative predication is conditioned by one aspect and the negative predication is conditioned by another. It is this difference of aspect that makes the *asti-nasti* doctrine quite possible and enables us to have an affirmative and negative predication about the same object of reality.

The Jain doctrine of *asti-nasti*—the possibility of two predications, affirmative and negative, about the same thing, refers only to the reals and not to the unreals.

THE DOCTRINE OF SAPTABHANGI

Q 171 Give a critical exposition of the Jain doctrine of Syadvad (Poona M A 1960, Jodhpur 1965 Rajasthan 1965)

Or

What is Syadvad? Is Syadvad itself relative or absolute? (Banaras 1963)

Or

Can Syadvad escape from objection arising from answering this question? (Gujrat 1961)

Or

What is Syadvad? What merits or defects do you see in it? (Agra 1962)

Or

Explain the aim of Syadvad distinguishing it carefully from scepticism (Banaras 1957)

(For answer see also question 169)

Ans Based upon this principle is the other logical doctrine *saptabhangi*, the seven modes of predication. If your object is to assert about a thing something in relation to its own substance or locality, time or mode, you will be satisfied with mere affirmation or *asti*. If your object is to assert something in relation to an alien substance, locality, time and mode, you will be satisfied with negation or *nasti*. If you are interested in both the aspects, then you will assert both, one after the other, *asti* and *nasti*. But if you attempt to represent both these aspects, affirmative and negative, in the same predication, you find it impossible to do so. Language fails to express your meaning. You can only say that it is impossible so to assert both the points together. It is *avaktavya* (inexpressible). Thus you have the four initial modes of predication in the group of *saptabhangi*. If you combine the fourth item, *avaktavya*, to each of the first three, then you have all the seven modes of predication. *Asti*, *nasti*, *asti-nasti*, *avaktavya*, *asti-avaktavya*, *nasti-avaktavya* and *astinasti-avaktavya*. These are the only seven possible modes of predication that you can have.

JAINA ETHICS—RATNATRAYA

Q 172 Give a brief account of the ethical doctrine of the Jaina and Buddhist systems (Poona M A 1960)

Ans There are two courses of moral discipline according to Jaina ethics, one prescribed for the householder and the other for the homeless sanyasin. The former is called the conduct of the householder and the latter, the conduct of the ascetic. In both cases the code of morals is based upon the doctrine of ahimsa. Everything is interpreted in the light of that ideal. We have already seen that the path of righteousness consists of the three elements—right faith, right knowledge and right conduct. Hence the path prescribed either for the householder or for the ascetic must necessarily consist of these three jewels or the ratnatraya.

Right faith, right knowledge and right conduct together constitute the way to salvation. These correspond to the bhakti, jnana and karma yogas, of Hinduism, but the chief difference is that while Hinduism regards them as singly sufficient to lead the aspirant to the final goal, Jainism considers a combination of the three as essential for the desired end.

Hence dharma or the path of duty, according to Jainism consists of the ratnatraya—right faith, right knowledge and right conduct. Dharma would be incomplete if any one of these is wanting. Hence the path of duty is associated with these three elements. Of these three inevitably the first is the foundation of dharma. Samyak darsana or right faith is the basis of conduct. Hence it is emphasized as the important starting point in the religious life of a Jaina householder, not to say of the ascetic. In order to possess an unwavering faith the Jaina householder is expected to get rid of certain undesirable qualities—the three types of superstitious ignorance and the eight kinds of haughtiness or arrogance. The householder must rid himself of these evils before he can be sure of his faith. What are the three types of superstitious ignorance? These are said to be three mudhas—loka mudha, deva mudha and pashandi mudha. The first refers to the general superstition among people that by bathing in the so-called sacred rivers one can attain spiritual purity and not merely bodily cleanliness. Similarly, climbing up the hills or walking through fire may be associated with a certain sanctity. Such beliefs are considered to be entirely superstitious and one must realize that no spiritual sanctity can be derived from such practices. Similarly, people believe in the power of village gods and goddesses who are endowed with ordinary human qualities and human emotions. Attempts to propitiate such gods and goddesses with the object of securing certain selfish ends will come under the second type of superstition called deva mudha. Devotion to certain false ascetics who are actuated by the sole motive of self aggrandizement and acceptance of their teaching as gospel truth would come under the third type of superstition called pasandhi mudha. One should be careful not to be misled by such false teachers. Freedom from these types of superstition is the primary condition of right faith. Even this is not enough. One who

has the right faith must be free from the eight types of arrogance. Humility is the sinequanon of religious worship. Jaina teachers evidently emphasize humility as a necessary condition for entering the kingdom of God and such humility could be secured only by ridding oneself of the eight types of haughtiness: "Don't be arrogant because you are very intelligent. Don't be arrogant that you are able to conduct a grand type of temple worship. Don't be haughty because of your noble family. Don't be conceited because of your caste. Don't be conceited because of your physical or mental strength. Don't be haughty because of your magical powers. Don't be conceited because of your tapa or yoga. Don't be conceited because of the beauty of your person." Unless you free yourself of these eight types of arrogance you cannot have right faith. Hence you will not be fit to walk the path of righteousness. It is interesting to note how the Jaina teachers emphasize these eight types of conceit as incompatible humility. Even caste pride must be got rid of. For according to the teacher even a matanga (Chandala), if he has right faith, will be considered the God of gods. Eliminating superstition and haughtiness right faith must be made the foundation of religious life. On this foundation equipped with knowledge or samyak jnana, samyak charitra or right conduct must thrive. The life of the householder in certain respects is better than the life of the ascetic. If it is possible for the householder to walk the path of the ascetic. If it is possible for the householder to walk the path of righteousness without indulging in worldly pleasure and to secure his spiritual freedom, then his life is certainly much higher and much nobler than the life of the homeless ascetic who roams about in the forest and yet whose thoughts are turned towards things worldly.

THE FIVE VRATAS OR ABSTINENCES

Q. 173. Write short notes on the five Vratas.

Or

Abstinenes (1) the Spirit of Ahimsa, (2) The Truth and Five types of falsehood, (3) Non theft, (4) Chastity, (5) Non attachment.

Ans. The householder thus equipped with right faith and right knowledge must observe the five vratas or abstinences. He must be free from cruelty, untruth, unchastity and unnecessary luxury. Every householder is enjoined not to have anything to do with these five things. Thou shalt not kill, thou shalt not utter untruth, thou shalt not steal, thou shalt not covet thy neighbour's wife, thou shalt be free from avarice. These are called anuvratas, the little code of morals since they are of limited application. When they are applied without limitation, then they become mahavratas, the great code of morals, which is prescribed for the vasis or homeless ascetics. It is worth noticing that ahimsa leads the five vratas; Ahimsa—non-cruelty, satya—truthfulness, asteya—non theft, brahmacarya—chastity, and aparigraha—non-attachment to worldly goods. Every house-

holder is expected to practise these five vratas according to his capacity. He has to pass through the eleven stages or grades of a householder's life according to the success of his discipline, before he can enter the life of an ascetic.

1 THE SPIRIT OF AHIMSA

The first vrata, ahimsa, means not injuring any living being, an animal or even an insect, either by thought, word or deed. It is not enough that you yourself do not directly injure, you should neither cause injury through an agent nor indirectly approve of the conduct of others when they include in such an act of cruelty. Neither inflict injury yourself directly nor cause it to be inflicted through some other agency nor approve of the conduct of others when they indulge in such cruelty. Such is the implication of the first and most important vrata for a Jaina householder, so entirely different is this doctrine of ahimsa from what is preached and practised by the Buddhist. According to the Buddhist ideal ahimsa merely means not directly inflicting injury oneself. The other two types do not come under it. Hence they would purchase meat from the butcher, though they themselves would not kill the animal. But according to the Jainas such a conduct is not consistent with the spirit of ahimsa. Because the Jain conception of ahimsa implies not merely abstaining from direct injury but also abstaining from the two types of indirect injury—instigating others to cruelty and approving of cruelty in other. Ahimsa in any form should be avoided. Thus nine types of cruelty should be avoided if this principle is to be rightly observed. This principle of ahimsa may very often be violated by circumventing it. There are five such violations, Cutting the ears or tail of animals binding them cruelly with ropes, thus preventing free movement, beating them cruelly with sticks compelling them to carry burdens beyond their capacity and not feeding them properly.

2 TRUTH AND FIVE TYPES OF FALSEHOOD

The second vrata, not to utter falsehood, is quite obvious. But it is interesting to note that even speaking truth which results in injury to others should be avoided. Thus it is clear that this principle is subordinated to the principle of ahimsa which is the primary principle. The second vrata of satya also has five types of violations, Teaching false doctrines with the object of misleading people, openly proclaiming from sheer wantonness certain secrets such as those pertaining to the private life of people, scandal mongering out of envy, sending anonymous letters containing mischievous insinuations and suppressing the truth for the purpose of deceiving others.

3 NON THEFT

A thing may be left on account of forgetfulness, it may accidentally fall on the road. Such things belonging to others should not be taken possession of for it may amount to stealing other's property. This principle is also to be evaded in five different ways. Instigating a person to go and steal in somebody's house receiving

tolen property, accompanying a victorious army in a military campaign with the object of looting the enemy's town, using fraudulent weights and measures, and adulterating things in selling them.

4. CHASTITY

The fourth principle refers to chastity or sex purity known as brahmacharya. This also is liable to be evaded on account of extreme lust.

5. NON-ATTACHEMENT

The last refers to limiting one's attachment to wealth and other worldly goods—parimita parigraha. Inordinate longing for worldly goods will never result in contentment and happiness, and thus prevent the spiritual harmony and peace of life. Hence even a householder has to reduce his wants and limit his desires if he is to pursue his spiritual carrers so that he may not be altogether lost in the world. If he is to be in the world hut not of the world, he must certainly practise his detachment from worldly possessions.

STAGES OF SPIRITUAL ADVANCEMENT

Q. 174. State briefly the fourteen Stages of Spiritual advancement in Jainism and bring out the duty of the homeless Yogin.

Ans. There are fourteen stages of spiritual advancement laid down. These are called guna-sthans. Of these, the first five are convery by a householder. The ascetic begins at the sixth with some slackness in conduct and thought activities. This is remedied at the seventh; the passions are controlled at the eighth, perfect purity of mind is achieved at the ninth, very little of self-interest remains the tenth, all delusion subsides at the eleventh and ceases altogether at the twelfth. At the thirteenth he shines fourth as a teacher perfect in knowledge, with all the karmic influences at rest, he is a Kevalin, an Arhat or a Tirthankara. As the fourteenth guna-sthana, the mortal coil is thrown aside once for all and he becomes a Siddha.

THE DUTY OF THE HOMELESS YOGIN

The householder's dharma is but a preparation for the life of the ascetic. The pancha anuvratas are but the probation for the pancha mahavratas. The discipline of the householder finds its culmination in the life of the yogin. Hence the dharma for the homeless is the limitless and complete application of the very principles which are prescribed for the householder is specially intended to liberate him from the domestic ties which bind him to his wife and children, to his land and wealth. After completing this period of probation the householder evidently is expected to enter into a wider realm of activity. His love and sympathy liberated from the sphere of of domestic environment would thereafter become available for the whole animal creation. He quits the house surrounded by the four

walls, merely to enter into another residence in which the whole realm of nature becomes his abode. The entire dumb creation now shares his love and sympathy which were available only to the few members of his family. Now he has no roof to live under except the star bespangled canopy the heavens. His new habitation is not walled round by obstacles. Now his heart throbs in sympathy with the whole of creation. Such a life *prima facie* appears to be the very contradiction of the householder's life. The yogin when he quits the household to identify himself with the whole realm of nature, has to observe certain principles and adopt certain courses of conduct appropriate to his new surroundings. Since he quits the world once for all and since he does not associate himself with the ordinary social occupations his behaviour in general becomes quite out of the ordinary and entirely unconventional. He limits his words and thoughts and refrains from indulging in useless and unnecessary activities. No idle word escapes his lips, no wanton movements are indulged in by his body, nay, not even ideal thoughts are allowed to have their own way. He is a new mission and hence the method of his life is also novel. Not only does he control his thought, word and deed but he also develops a gentleness of behaviour characteristic of one who has mastered all his emotions. An ordinary person is generally a slave of emotions. Harness of movement and general excitement in behaviour are characteristic of one who is swayed by the grosser emotions. The psychic violence within, due to the emotional excitement manifests itself in the general excitement of behaviour in the case of ordinary general mortals. But in the case of the yogin who has conquered such emotions, who has put this heel of dhyana on such disturbing experiences gentleness of behaviour comes naturally. The words that escape his lips are soft and gentle soothing and consoling. Even the movements of his limbs are so gentle that not even a worm is injured nor a bird disturbed from its perch. While speaking and walking his behaviour is a source of comfort to the disturbed. In his presence even birds and animals otherwise frightened will muster courage. Even the ferocity of wild animals will be disarmed, for, what is the might of the flesh before the peaceful spirit of this sage? Thus equipped with an internal peace and harmony, the yogin carries about him a spirit full of melody by which all sores are soothed and all discords are dissolved. With an ordinary man his body is but a psycho-physical mechanism responding to the infinite stimuli that the environment is full of. Like clay on the potter's wheel nature through her infinite stimuli touches and shapes the human personality which has at the best an efficient response apparatus. This very often makes man a creature of his environment alternately exalted and depressed according as its stimuli sustain him or not. But the life of the Yogin is quite different. His whole discipline aims at the conquest of the environment. His pride consists in being unshaken by its changes. Its thousand and one surging stimuli may break against him with accumulated violence, but he remains in himself unshaken like a pillar of rock, for he is not aware of them.

His thoughts are fixed on higher and nobler things. When he

carries his body as a temporary tabernacle to achieve his spiritual goal. Certainly he finds no time to attend to these little inconveniences such nature may create around him. The body which may be a source of inconvenience and trouble to the ordinary man ceases to be such in the case of a yogin. For, in his case, the body derives its strength and vitality from the inner strength and vitality of the spirit. Only where these are not available one has recourse to the interior means of medicine and doctoring. But to one who carries in himself the universal panacea there can be neither disease nor decay. He may lie in a mountain cave or roam about in the forest land. He is always rooted in himself his mind is completely self-possessed. This conquest of the environment even including his own body carries him through the threshold of a newer world, where he enjoys a happiness far surpassing the pleasure of the senses known to him, and he secures the peace that passeth understanding. Because of the heritage of this spiritual kingdom he considers the concrete world in which he lived before to be worthless trash. The laws and institutions which matter so much to ordinary mortals appears to him quite irrelevant and useless. For has he not now become a superman having the

sage of Jainism to mankind 'Be a man first and last, for the kingdom of God belongs to the son of man' It is this same truth that is proclaimed in unmistakable terms by the Upanishadic text 'tat vām asi' "Thou art That".

CONCLUSION

Q 175 Briefly sum up Jainism in all its aspects

Ans Traces of Jainism go far back into history and it is certainly older than Buddhism. It has made substantial contributions to the development of art in the country. Its literature is very rich and linguistically varied, preserving forms of languages which are nowhere else preserved. Its philosophy is dualistic, believing in the separate existence of soul and matter. Its ethics is based upon the principle of ahimsa and it tries to produce men who have no tendency to do violence to any creature much less to a brother human being. Its attitude towards other faiths is determined by its philosophy of anekant which teaches that every single statement may have a partial truth in it and that in order to get at the whole truth one must get together all the different points of view. Peace and tolerance are, thus inherent in the system.

CHAPTER XIII

THE CHAARVAAKA PHILOSOPHY

Four Stages

(Charvaka Philosophy—Four stages—1 Barhaspatya—2 Lokayatta—No Future or Previous Births—No soul apart from the body—Religion is harmful—Freedom movement—Rise of Buddhism—Development of Arts and sciences—Materialism in India—3 Chaarvaka School—The Aṣṭika Darsanas systematised—4 Nasthika School—Materialism annihilated by Hinduism)

Q. 176 Trace the origin of Chaarvaka theory and discuss its place in Indian Philosophy

Ans The Charvaka philosophy called in question all kinds of knowledge, immediate as well as mediate, and all evidence, perception as well as inference. It denies the authority of even the Vedas. The philosophy may be said to be the Indian form of materialism. Four stages of development of this philosophy may be recognised

- (1) Barhaspatya—(Propounder—Bṛihaspati)
- (2) Swabhavavada—(Propounder Ajita Kesa-Kambalin)
- (3) Lokayat—(Propounder—Charvaka)
- (4) Nasthika—(Propounder—Purandara)

BARHASPATYA

Barhaspatya takes its name from Bṛihaspati, the preceptor of the gods, who is regarded by scholars as the founder of this system. Amongst the Indian systems of philosophy materialism may be counted as very old. It is a fact that all other schools of thought try to refute the truths established by this school, thus admitting priority. It is also a fact that the word *darsana* in its primary sense means perception, in its secondary sense it means the *sastra* (scripture) which is as good an authority as perception.

Originally, this school of Bṛihaspati meant vitanda or casuistry and nothing else. With its impudence of all authority it tried to refute the views of other schools. It was, in its original stage, without any constructive element and without any positive theory to propound, it was negative and destructive. This negative aspect finds expression in the Vedas themselves. From the earliest vedic times there were people who denied the existence of even the vedic deities. The Vedic hymns pointedly refer to scoffers and unbelievers. Those hymns which are traditionally ascribed to Bṛihaspati, the son of Lika contain the first germs of protest against a mere verbal study of the

Vedas and emphatically declare that a man who tries to understand them is far superior to a mere priest.

Opposition was the only duty of the followers of Brihaspati and they did it from the very beginning of their career. They opposed the Vedas and the practice of repeating them mechanically. But all these represent only the negative aspect of the Barhaspatya system, which therefore appeared to be incomplete.

In the first stage of the gods the existent was born of the non-existent. The Svetasvatara Upanishad enumerates some of the most popular theories current at the time in explanation of the origin of the universe, and naturalism is one of them. Up till then it was an independent doctrine and the Barhaspatyas were merely the oppositionists. Brihaspati, with a lofty enthusiasm, flung away the fetters of religion so that he might be righteous and noble. Some of the verses of the Vedic hymns ascribe to him are quite edifying.

The Vedic literature posterior to the Mantras is disfigured by anecdotes in which the pious sages poured out their wrath on the heads of those early oppositionists, i.e., Brihaspati and his followers. The Taittiriya Brhmana relates an interesting anecdote which runs as follows - "Once upon a time Brihaspati struck the goddess Gayatri on the head. The head, smashed into pieces and the brain split. But Gayatri is immortal. She did not die. Every bit of her brain was alive." Some scholars find an allegorical meaning behind this; Gayatri is the symbol of Hinduism; Brihaspati tried to destroy it by introducing opposition. But Hinduism is eternal, it was not destroyed. In the Maitrayani Upanishad we find another anecdote: Brihaspati having assumed the form of Sukra brings forth false knowledge for the safety of Indra and for the destruction of the asuras. By it the asuras show that good is evil and evil is good; and they say that this new law, which upsets the Vedas, should be studied. Here Brihaspati is painted as a deceiver, a hypocrite. The Mahabharata records a story of this period relating how Brihaspati the sceptic had a long discussion with Manu, one of the founders of the sacrificial cult, and was in the end converted to the latter's viewpoint.

The Vishnupurana records that a number of demons, in ancient times, began to practise severe penances according to the injunctions of the Vedas. This caused great apprehension to Indra. At his prayer Mayamoha was created who preached to the demons the pernicious doctrines of Brihaspati, not for their benefit but for their destruction. Thus they became enemies of Brahmanas, gave up their duties and were averse to the duty of the Vedas. Then, as they had strayed from religious observances, Indra killed them.

Q. 177. Discuss Charvaaka theory of knowledge.

Ans. The principle of causation was rejected, because sensuous perception is not an evidence in support of it. Mere perception of two events which stand isolated and self-contained is not sufficient to

establish between them a causal relation "To ascertain whether a given antecedent condition has the character of a true cause, it is really necessary to find out with certainty the elements of invariability and of relevancy involved in such a notion. But this certitude can never be arrived at." The universal propositions cannot be established by our limited perceptions. Perception (Pratyaksha) presupposes actual contact of the object with the perceiving organ and is thus necessarily confined to the present. It is a case of here and now, it does not extend to the past or the future and is thus unable to establish universal connection of things. In other words sense perception can give us only particular truths. But the knowledge of particular facts cannot give us knowledge that is universally true. Therefore perception cannot give us universal relations. Nor can this be established by inference (Anumana) alone. For the inference which yields a universal relation as its conclusion cannot work unless it presupposes another universal connection as a necessary precondition of its possibility and that again another and so on. In other words the process of reaching a universal conclusion is always like arguing a circle. Thus even inference in itself is not sufficient to produce a universal proposition. Nor is the universal relation supplied by testimony (Sabda), for testimony involves inference. Comparison (Upama) is equally unable to establish a universal relation, it only establishes the relation of a name to something that bears that name. Now such relation of the name and the named is a particular relation, whilst we are in search of an unconditional universal relation. Thus the universal relation, which is indispensable to all inference, is not given by any of the so-called sources of knowledge. Therefore universal relations cannot by any means be established. As inference is not possible without universal connection and universal connection is unattainable the Lokayata as a system discarded in its earlier stages inference as a source of knowledge.

It rejected ether as an element because ether cannot be known by perception, and it maintained that the four elements, viz earth, air, fire and water, are original principles of all things. These elements, in their atomic condition, when mixed together in a certain proportion and according to a certain order become transformed into an organism.

Consciousness is a function of the body which is an indispensable factor for its manifestation. Consciousness does not inhere in particles of matter. When these particles come to be arranged into a specific form, in a manner not yet scientifically explicable, they are found to show signs of life. Life and consciousness are identical. Our thinking power is destroyed with the dissolution of the elements by whose combination it is evolved. Consciousness is produced from the body which is endowed with life and vital air. Without sensation no consciousness is possible. When the body perishes no consciousness can remain, it must perish also. So there is nothing to transmute. The body, consciousness and sense organs are momentary. The mind is merely the product of a combination of elements just as

wines are the result of chemical combinations. The four elements when combined produce or manifest the mind, there is no other reality than they. The instinctive movements and expressions of new born babes are due to 'external stimuli and much as the opening and closing of the lotus and other flowers at different hours of the day or night, or the movement of iron under the influence of load stone. In the same way the spontaneous generation of living organisms is frequently observed e.g., the case of animalcules which develop in moisture or infusions or of the maggots or other worms which are developed in the constituent particles of curds and the like and which begin to live and move in short a time.' It is an indisputable fact that sensations and perceptions can arise only in so far as they are conditioned by a bodily mechanism. But it would not be so were not the body the receptacle of consciousness. The properties of particular preparations of food and drink conducive to the development of the intellectual powers, afford another proof in favour of the fact that consciousness is a function of the body. As contraction is the function of muscles, so does the brain generate thoughts, movements and feelings. The mind, therefore, has no substantial reality of its own but springs out of the vibrations of the molecules of the brain. When the molecular activity of the brain sinks below a certain level consciousness disappears and the mind ceases to exist as in sleep. When again it rises above a certain degree consciousness reappears. The conscious life is not a life of continuity. It is coming out of and again going into nothing. The hypothesis of the continuous stream of consciousness is a myth of divines and theologians.

One may object that since the body is declared to be the agent of all actions, it should be held responsible for their natural consequences but this is impossible. The particles which form the body are always in a state of flux and the body which performs an action at one moment does not persist and the next to feel its reaction. It is on the other hand undeniable that the body suffers change. To this the reply of the Lokayatikas is that their system does not admit the existence of consequences of good or evil actions. According to this school the experiences of pleasure and pain come by chance. This is refuted as follows.—The theory of matter is unable to account for the facts, of memory and recognition. Reason demands that memory and the original experience which gives rise to it should be referred to one and the same conscious subject. But this is possible only when the subject is fundamentally an unchangeable entity. This difficulty is met by the Lokayatikas in the following manner. The traces left by previous experiences are capable of being transmitted from the material cause to its direct product, an analogous instance being the transference of the odour of musk to the cloth in contact with it. But the general answer of this school to every question is that every thing happens through the influence of *svabhava*. It is *svabhava* or a law of nature that consciousness is a function of the body and the body is the self.

Examine the views of Charavaaka on the existence of God

Ans With the denial of Karma this school denies the existence of universal mysterious agency called fate (*adrishṭa* or *daiva*). It denies the existence of merits or demerits acquired in our previous existence. In answer to the objection that fate must be admitted as the cause of the differences and determinations of the phenomenal world Brihaspati's followers bring forward the doctrine of *svabhava* or spontaneous generation of things according to their respective natures. Religion is as harmful as opium; prayer is the hope of men who are weak, without the will power to do anything; worship is in sincere agnosticism to save oneself from the tortures of hell and prophets are the greatest liars among men. The Vedas are no authority, for they contain mantras (formulae) which do not convey any meaning whatsoever; some are ambiguous or contradictory and some repeat what is already known. As regards the other portions of the Vedas we always find discrepancies and contradictions among them, cases are not rare where a line of action prescribed by one text is condemned by another. Again they speak of results that are never realized. If it were possible for the sacrifices to make one reach heaven after the performance of them has ceased the performers themselves have perished and the requisites have been used up; then the trees of a forest burnt down by fire might as well produce abundant fruit. Religious exercise and ascetic practices are merely a means to livelihood for men devoid of intellect and manliness. A *Putreshti* sacrifice performed for the birth of child may or may not be followed by that event. When a child is born the knaves say that it is due to the power of their incantations uttered in the course of the rite, and when a child is not born they explain it as being due to the rites being incomplete in some way or other. The priests say that a beast slain in a sacrifice goes to heaven. Then how it is that they do not kill their own old fathers in a sacrifice in order to send them directly to heaven? If the offerings in a funeral ceremony may produce gratification to being who are dead, then in the case of travellers when they start, it is needless to give them provisions for the journey. All these ceremonies are prescribed by the Brahmins as a means to their livelihood and are worth no more than that. Hence the endeavour to propitiate the gods through religious ceremonies to satisfy them by prayers is vain and illusive. Religion is the invention of individuals desirous of deceiving their fellowman in order to further their own selfish interests. There is no particular place named heaven; even the Vedas themselves doubt the existence of a world beyond. If a man goes to another world after death why does he not come back down by the love of his friends and relatives? When once this body is reduced to ashes how can it ever go to another world? When we die, everything ends there. We do not enter into a religion of pain or of darkness unrelieved by a single ray of light. That God is the judge of our actions also does not stand to reason because in that case partiality and cruelty on His part would be inevitable. If He

visits us with the evil consequences of our sins. He becomes our enemy for nothing. Therefore it is better not to have a God than to have a cruel and partial God. There is no such thing as God, the supreme author and governor of the world, an omniscient spirit, the senses cannot reach Him. Adrishta (fate), the principle of causality, and inference itself are also denied. The Vedas reveal no signs of infallibility. So how can we ascertain that an all-knowing, all-pervading and all powerful spirit exists? Nature and not God is the watchword of this school.

FREEDOM MOVEMENT

Q. 180. Describe the effects of 'Freedom movement' initiated by Charavaaka on orthodox Brahmanism.

Ans. As a consequence of this kind of destructive criticism, kama or the fulfilment of desire was considered to be the summum bonum of human life. At this stage the Vratyas or the Aryans of previous and later migrations were incorporated into this sect. They too, like the Lokayatikas, challenged everything including the caste system, the sacrifices and the Vedas and were bitter opponents of orthodox Brahmanism. Of these Vratyas, we hear of as many as sixty heretical teachers. Strengthened by the support of these Vratyas, the Lokayatikas exhorted people to strain every nerve to work out their immediate earthly welfare instead of running after heaven. The result of this movement was an aspiration for freedom, by which they meant, an all-round freedom—for the individual as well as for society, for man as well as woman, for the rich as well as for the poor, for individuals and for classes. They called upon all to cast off their age long shackles and march shoulder to shoulder towards freedom.

RISE OF BUDDHISM

The wonderful result of this struggle for freedom was the rise of the Buddhistic culture. Buddha's views against the Vedic sacrifices, the memorizing and fruitless repetition of the Vedic mantras, the caste system, the authority of the Vedas and the worship of the deities, the magic rites and the ascetic practices—have their counterpart in the views of the Lokayata. It is perhaps because Buddhism was greatly influenced by the Lokayata school that we find in later accounts of this system the doctrines of Buddha and Charavaka almost amalgamated and the name 'Charavaka' sometimes applied to Buddha. India had been seething with free thinking and Buddha was the product of this freedom. No man ever lived so godless, yet so godlike a life as Buddha did.

DEVELOPMENT OF ARTS AND SCIENCES

The Vishnupurana has a record of this stage of the school. It refers to a sect of people of very ancient origin who were free to live wherever they liked, unworried by conventions, pure at heart and blameless in action. Virtue or vice they had none; they lived in

atmosphere of perfect freedom in which men could move without the fear of conventional dogma of religion and social usage. But the people were not satisfied merely with social and religious freedom. Politics became incorporated with the Lokayata school which ignored *anvikshiki* (metaphysics) and *trayi* (Vedas) which dealt with the supersensuous, and appreciated *dandaniti* (politics) and *vartta* (economics) as the only branches of knowledge deserving special cultivation. The earthly king became the only God. So long kama or pleasure was considered to be the only good of human life, how *artha* or material advantage was added to it. As the Lokayatikas capture the hearts of the cultured as well as the common people, all became earnest in working out their immediate earthly welfare. The result of this movement was the origination and propagation of different arts and sciences. Vatsyayana mentions some sixty four names of Indian fine arts which flourished probably in this period of Indian materialism.

MATERIALISM IN INDIA

Q. 181 Sum up the views of the various materialist schools on Hedonism

Ans (a) Kambalassvatarn Ajita Kessakambalin and many other materialists also wrote their works on Indian materialism during this period. The Samannaphalasutta preserves the following record of Ajita's view. There is no such duty as the giving of alms or the performance of sacrifices or the making of offerings. Good and evil deeds produce no result, and there is no such thing as this world of the next. There is neither father nor mother nor beings springing into life even without them. There are no recluses or Brahmanas who having realized the meaning of both this world and the next make their wisdom known to others. A human being is made up of four elements when he dies earth element in him returns to the earth the fluid to the water, the heat to the fire and the airy element to the air. Four bearers remove his dead body till they reach the burning ground. men utter fourth his eulogies but there his bones are bleached and his offerings end in ashes. The talk of gifts is the doctrine of fools. It is an empty lie mere idle talk, when men say there is a prophet there. Fool and wise man alike on the dissolution of their body, are annihilated after death they are not. This Ajita flourished during the life time of Buddha. Upto that time politics was not taken up by the Lokayatika, So there is no trace of it in the teachings of Ajita. In later accounts specially in the record preserved by Krishna Misra it is mentioned very distinctly. Krishna Misra gives an almost perfect account of the doctrines of Lokayata school. 'Lokayata is always the only sastra. In it only preceptual evidence is authority. In elements are earth water, fire and air. Wealth and enjoyment are the objects of human existence. Matter can think. There is no other world. Death is the end of all.

CHARVAKA SCHOOL

(b) This prosperity and success of the Lokayata system ended in corruption and misrepresentation. Extreme freedom gave birth to licentiousness. Supreme bliss was transformed into sensual pleasure, the enjoyment of which in its gross form became the only end of human life. The elevated teachings of Brihaspati were metamorphosed into the eroticism of his wicked followers. Let us enjoy pleasure alone, they said. It is the only thing which is true and good. The only reasonable end of man is enjoyment. We know pleasure is never pure, never free from pain, should we therefore reject our life? Should we fling away sheaves of paddy rich with the finest white grains because they are covered with the husk and dust? Should we refrain from plucking lotuses because there are thorns in them? Shall we not take fish because they have bones and scales? Should we exclude from our meal only for the trouble it will give in husking? Who will not soothe his mind and body in ambrosial moonlight though there are spots in the moon? Shall we not enjoy the pleasant breeze of summer because there is a little dust in it? Should we not prepare food for fear of beggars? Unmixed happiness is not available in this world yet we cannot overlook the least bit of it. The only good of life is the individual's own pleasure. We should fully enjoy the present, to sacrifice for the future is unwarranted and perilous. The present is ours, the past is dead and gone, the future is doubtful. The present is all that we have, let us make the most of it. With this credo the Lokayatikas of that remote period of Indian history preached and practised an extreme form of hedonism. At this stage Indian materialism got the additional designation of Charvaka. The word means 'entertaining speech'. While you live, drink, for once dead you never shall return, "As long as he lives let a man live happily even borrowing money, let him drink ghee. The propagation of this cult was the first step towards the downfall of the system of Lokayata.

NASTIKA SCHOOL

(c) At this stage of Indian materialism the Buddhists and Jains came to the field of philosophy to preach spiritualism. In their first appearance they pretended to be the successors of the old heretics i.e., the followers of Brihaspati by directing their attacks mainly against the doctrines relating to sacrifices and actually preached and practised in the Vedic school. They became, like the Lokayatikas, very popular for the time being as the mind of the people were still under the sway of materialistic doctrines.

But as the time went on the state of things began to change. The Charvakas came to know what these new comers really were. They led their opposition against the orthodox Buddhists and Jains as they had previously done against the Vedicists. The result was that the Lokayatikas were opposed both by the Vedicists and by the Buddhists and Jains. By this simultaneous attack from various sides they were for the first time pushed to the corner. The philoso-

phers of the Vedic school now became very strong, aided by the spiritualistic doctrines of the new heretics, they stood as successors of the sages of old and repelled the attacks on the eternal principles of spirituality. As time passed, one Vedic school after another opposed the heretics in general, both old and new—the Lokayatikas, Buddhists and Jains. They opposed the materialistic view of the old heretics and the anti Vedic doctrines of the new.

THE AASTIKA DARŚANAS SYSTEMATISED

Q. 182 State how materialism came to be refuted by Orthodox Vedic school?

Ans. The pioneer of these advocates of the orthodox Vedic school was perhaps the sage Gotama, who adduced very strong arguments against the theory of Dehatmavada (which preaches that the body is the self) of the old heretics and established the theory that the body is different from the soul (Nyaya). Then came Kanada who made an endeavour to refute the theory of svabhavavada or Naturalism of the old heretics by propagating the theory that the diversity of creation cannot be due to Nature which is unconscious. The diversity, he said, produced from the atoms, which are unconscious, through the will of God in agreement with the doings of one's previous births. After him, Kapila, who is regarded by some as representing the oldest trend of philosophy, formulated his arguments in favour of dualism, for which the field has already been prepared by his predecessors. Then came Patanjali with his system of Yoga and tried to establish the existence of God. When through the influence of these teachers, the mass mind was almost inclined towards spiritualism and belief in the transmigration and spiritual nature of the soul Jaimini appeared and made an attempt to establish authority, that karma or action was more powerful than even God, if there was any, and that for the sake of the purification of the mind the performance of rites was indispensable. When under the influence of Jaimini, the minds of the people became prepared, by the performance of duties sanctioned by the Vedas, for conceiving the spiritualistic soul, and the influence of anti Vedic almost worn off, Vyasa came to the field and preached his spiritualistic or idealistic philosophy.

MATERIALISM ANNIHILATED BY HINDUISM

Lokayata, wavered and leaned towards spiritualism. This stage may be called the second or the middle stage of its downfall, when it admits, gradually, the identification of the self with the sense organs, the vital principle and the mind, shaking off its old doctrine of the identification of the self with the body. The first view, in which the self is identified with the sense organs, is based on the fact that consciousness and bodily movements follow the initiative of the senses and that the judgment expressed in "I am blind," which shows this

identification, is universally accepted as valid. Opposed further by the spiritualists, it maintains that the vital principle is really the source of intelligence, for on it the senses depend for their existence and operation. When this view too was attacked, its sponsors maintained that consciousness was a quality of the mind. The other organs were only the means of indeterminate sense knowledge. It was the mind that introduced the elements of determinateness. Moreover, the mind by its power of volition controlled the outer organs and might persist and function even when the latter were absent. Therefore the mind was the true self. All these have been recorded by Sadānanda in his Advaitabrahma Siddhi. He speaks of four different materialistic schools, the chief point of contention among whom is the conception of the soul. One school regards the soul as identical with the gross body, another with the senses, a third with the vital principle and fourth with the organ of thought. Again, the Lokayatikas had so long maintained that perception was the only source of knowledge. Now being severely attacked by its opponents, who maintained the authority of inference, it showed for the first time its leaning towards admitting inference as a source of knowledge. At first it said that for practical purposes probability was sufficient. At the sight of smoke rising from a spot we have a sense of the probability of fire and not of its certainty, this is enough for all practical purposes and there is no need to assume the existence of a distinct kind of evidence called inference. When further pressed, this school accepted inference as a means to right knowledge as it was useful in our daily life. But it rejected the mechanical form of inference proposed by the Buddhists and others as being utterly impracticable for daily use. In other words it divided inference into two classes—one class referring to the future and the other to the past. It accepted the second and rejected the first, the inference about what has never been perceived, as for example, the future world, God and the soul. Purandara flourished in this period as an advocate of the Charvaka school. Sankara, the eminent teacher, Kamalasha and Abhayadeva, Jayanta, the author of the Nyaya-manjari and the unknown author of the Sarvamata—samgraha record his views. Being further pressed, this school accepted, at this stage, even ether as an element—a fact adverted to by Gunaratna.

As they were supported by the Buddhists and the Jains in their attack on the Vedic sacrifices, the old heretical oppositionists again became very powerful. They got their general names of nastika more or less pushed to the background. New scriptures of the Vedic schools were in course of preparation, fully adapted to the needs, tastes and tendencies of the changing times but not entirely divorced from all connection with the Vedas. Voluminous works were written which satisfied the varying temperaments of the people. But elements of different natures were expressly visible in these schools. By way of compromise with the old heretical school, whose influence still predominated in the country, they included and adapted the popular doctrines regarding indulgence of the senses, and as successors of the spiritualistic schools, they gave them an esoteric purpose and thus

modified them to some extent. Since that time, the period of the great Hindu revival after the fall of Buddhism, Indian has been popularly Vedic, i.e., Pauranika and Tantrika, in her outlook, though the Charvaaka system must have been in existence even so late as the time of Haribhadra, Gunaratna, Santarakshita, Kamalasila, Siddhasena, Abhayadeva, Krishna Misra, Sriharsha, Jayanta, Sadananda, Madhavacharya and others who have criticized its theories in their works. It was Sankaracharya and his school who did not even consider the Charvaaka school to be a system of philosophy. The great reaction against Charvaakism was started by Madhavacharya who pronounced the Charvaaka system to be the lowest system of philosophy and scored a most decisive victory over it. Through lapse of time the original works of the Brihaspati school, the extreme materialistic system of India, either perished owing to natural causes or was destroyed by its powerful rivals. The Buddhist and Jain Schools, being spiritualistic in essence, did not meet with total annihilation. As to the materialistic school, it may be that for a considerable time its views became more and more feeble and unpopular until it lost independent existence and was absorbed into other schools of spiritualistic philosophy.

Q. 183 What has been said by Brihaspati on the rituals

Ans. And all this has been said by Brihaspati

"There is no heaven, no final liberation, nor any soul in another world

Nor do the actions of the four castes, orders, etc., produce any effects

The Agnihotra, the three Vedas, the ascetic's three staves and smearing one's self with ashes, were made by Nature as the livelihood of those destitute of knowledge and manliness

If a beast slain in the Jyotishotma rite will itself go to heaven

Why then does not the sacrificer forthwith offer his own father?

If the Sraddha produces gratification to beings who are dead?

Then here, too, in the case of travellers when they start, it is needless to give provisions for the journey

If, beings in heaven are gratified by our offering the Sraddha here

Then why not give the food down below to those who are standing on the housetop?

While life remains let a man live happily, let him feed on ghee even though he runs in debt,

When once the body becomes ashes, how can it even return again?

of this school But it is indeed very difficult to believe that materialism which is allowed the status of a separate school of Indian Philosophy should really be so crude and degenerate as it is painted But we have to remain satisfied with these meagre and one sided accounts in the absence of the original works of this school

Some of the important Sutras of Brihaspati

- (1) Earth, water, fire and air are the elements
- (2) Bodies, senses and objects are the results of different combinations of elements and mind is only a product of matter
- (3) Consciousness arises from matter like the intoxicating quality of wine arise from fermented yeast Perception is the only authority
- (4) The soul is nothing but the conscious body
- (5) Enjoyment is the only end of human life
- (6) Death alone is liberation

Charvaaka admits the existence of four elements—earth, water, fire and air—only and he rejects the fifth—the ether because it is not perceived but inferred Similarly Soul and God and hereafter are rejected Everything which exists including the mind, is due to a particular combination of these four elements The elements are eternal but their combinations undergo production and dissolution Consciousness is regarded as a mere product of matter It is produced when the elements combine in certain proportion It is always associated with the body and vanishes when the body disintegrates Just as the combination of betel, areca nut and lime produces the red colour or just as fermented yeast produces the intoxicating quality, similarly, a particular combination of the elements produces consciousness though the elements separately do not possess it Consciousness is the result of an emergent and dialectical evolution It is an *epi* phenomenon a by-product of matter Matter secretes mind, liver secretes bile The so called soul is simply the conscious living body, God is not necessary to account for the world and the values are foolish aberrations

Four different schools of materialism— One identifies the soul with the gross body (*Sihula Sbarra*) another with the senses (*Indriyas*), another with vital Breaths (*Pranas*) and the last with the mental organ (*Manas*) All the schools agree in regarding the soul as a product of matter *Shantaraksita* says that the materialist *Kambalashuatara* maintains the views that consciousness arises out of the material body associated with the vital breaths

Criticism —If consciousness means self-consciousness as it means in the human beings then it cannot be identified with the living body The animals also possess the living body, but not rational consciousness The *Charvaaka* replies that it is a particular combination of the elements which obtains only in the human body that produces consciousness and that therefore living human body and

consciousness are always associated together and nobody has seen consciousness apart from the living human body. But argument is wrong if consciousness is an essential property of the human body, it should be inseparable from it as the Chaarvaaka claims. But it is not so. In swoons, fits, epilepsy, dreamless sleep etc. The living body is seen without consciousness—And on the other hand, in dreams, consciousness, is seen without the living body when a dreamer awakes he disowns the dream-body but owes the dream consciousness. The dream objects are sublated in the waking life, but the dream consciousness is not contradicted even in the waking life.

MATERIELISM

This proves that consciousness persists through the three stages of waking life, dream life, deepsleep life and is much superior to material body which is its instrument and not its cause. More, the subject knower, cannot be reduced to the object, the known, since all objects presuppose the existence of the subject. Subject is the enjoyer and the object is the enjoyed and the two cannot be identified. Again, the fact that consciousness is not experienced without the material body, is no argument to prove that it is a mere product of matter. Sight is not possible without light yet light cannot be regarded as the cause of sight. Mere co existence is not causation. The two horns of a bull which are always found together cannot be regarded as causally related. The body is a mere instrument for the manifestation of consciousness and cannot be regarded as its cause. Moreover, if consciousness is a property of the body, it must be perceived like other material properties. But it is neither smelt nor tasted, nor seen, nor touched nor heard. Again if consciousness is a property of the body then there should be no consciousness of the body, for why should the body, qualified to produce consciousness, itself stand in need of being manifested by consciousness? Unlike other material properties it is private and consciousness of individual cannot be shared by others. If the existence of the soul surviving death cannot be demonstrated, its non existence too cannot be so demonstrated.

185 Set out the main contributions of Charvaaka Epistemology to Indian Philosophy (Gujrat 1961)

Ans. The epistemological doctrine of the Charvaka school is that perception (Pratyaksa) is the only means of valid knowledge. The validity even of inference is rejected. Inference is said to be a mere leap in the dark. We proceed here from the known to the unknown and there is no certainty in this, though some inference may turn to be accidentally true. A general proposition may be true in perceived cases, but there is no guarantee that it will hold true even in unperceived cases. Deductive inference is vitiated by the fallacy of petition principle. It is merely an argument in circle since the conclusion is already contained in the major premise the validity of which is not proved. Indication inference undertakes to prove the validity of

the major premise of deductive inference. But induction too is uncertain because it proceeds from the known to the unknown. True indication is hard on a causal relationship which means invariable associations for Vyapti. Vyapti therefore is the name of all inference. But the Charvaka Challenges this universal and invariable relationship of concomitance and regards it a mere guess work. Perception does not prove this Vyapti. So indication is uncertain and deductive is argument in a circle. Shunyallada Buddhism and Advaita Vedant also have rejected the ultimate validity of inference together with all other means of knowledge as such including perception, though they insist on the empirical validity of all means of knowledge. The distinction between ultimate and empirical knowledge is unknown to Charvaka. To accept the validity of perception and, at the same time and from the same standpoint, to reject the validity of inference is a thoughtless self contradiction.

Criticism To refuse the validity of inference from the empirical standpoint is to refuse to think and discuss. All thoughts, all discussions, all doctrines, all affirmations and denials, all proof and disproofs are made possible by inference. The view that perception is valid and inference is invalid is itself a result of inference. The Charvaka can understand others only through inference and make others understand him only through inference. Thought and ideas, not being material objects, cannot be perceived; they can only be inferred. So it is a self refuted system. Perception itself which is regarded as valid by the Charvaka is often found untrue. We perceive the earth as flat but it is almost round. We perceive the earth as static but it is moving round the Sun. Such perceptual knowledge is contradicted by inference. Moreover, pure perception in the sense of mere sensation cannot be regarded as a means of knowledge unless conception of thought has arranged it into order and has given meaning and significance to those threads of sense data.

Q 186 Examine critically the Charvaka ethics

(Banaras, 1957)

Or

State and explain the main features of Charvaka Philosophy

(Madras 1962)

Or

Attempt an exposition and criticism of Charvaka ethics. What are the presuppositions on which it is based?

(Osmania, 1962)

Ans In Ethics the Charvaka regards sensual pleasure as the summum bonum of life. Eat, drink and be merry for once the body is reduced to ashes, there is no hope of coming back here again. There is no other world, no soul surviving death. All values are mere phantoms created by a diseased mind. Pleasure of the senses in this life and that too of the individual is the sole end. It is a crude individual Hedonism. Out of the four human values—Dharma, Artha, Kama and

Moksha—only Kama or sensual pleasure is regarded as the end and Artha or wealth is regarded as the means to realize that end, while Dharma and Moksha are altogether rejected. Pleasure is regarded as mixed up with pain, but that is no reason why it should not be acquired. No body casts away the grain because of the husk."

Charavaka's denial of human values, which make the life worth living, is the main cause of the downfall of the Charavakas. Life without values is animal life not the human life. Sensual pleasure is a very faint shadow of the supreme pleasure. There is a qualitative difference in pleasure. The pleasure of the pig is certainly not the same as the pleasure of the philosopher. Later on Vatsyayana in his Kama Sutra recommended the desirability of pleasure including sensual pleasure, yet regards Dharma or the moral values as the supreme end of life and says that acquisition of pleasure should be in conformity with Dharma. He recommends a harmonious cultivation of all the three values of life—Dharma, Artha and Kama. No value should be rejected, suppressed or looked down. Because man after all is also a biological animal, satisfaction of the senses is as natural as the satisfaction of hunger or thirst. But because man is not only a Biological animal, but also a Psychological and a moral creature, a rational and a self-conscious person capable of realizing the values he should, therefore, instead of falling down to the level of beasts transform the animal pleasure into human pleasure by means of urbanity, self-control, educate in culture and spiritual discipline.

CHAPTER XIV

ETHICS OF GITA

Q. 87. What in your opinion is the central problem of the Bhagwad Gita? Give an account of the solution offered by the author.

(Baroda 1959 Mysore 1962)

Or

What is the essential lesson of Gita? Discuss the central points of its teaching

Or

State and criticise the theory of Nishkam Karma of the Bhagwad Gita

(Allahabad 1961, Banaras 1963)

Or

Give an account of the Ethics of Bhagwad Gita

(Madras 1852)

Or

Examine the relation between Ethics and Metaphysics as implied in Gita

(Baroda M A 1959)

Or

Not the renunciation of Karma but in Karma is the preaching of Gita

(Poona M A 1960)

Ans Action is the essential lesson of Gita. So the central point of the teaching is activeness, or to use the expression of the Gita, Karma Yoga—Karma means "What is done" a 'Deed'. But Karma Yoga also signifies—Sacrifice. But what is usually signified in the Gita is duties that, in accordance with custom and tradition, were found associated at the time with particular sections or classes of the people, the Varna Dharmas as they are described. The Karma Yoga is also sometimes used in a fourth sense in the work, viz, divine worship and devotional acts connected with it, such as prayers.

We ordinarily take Karma Yoga as taught in Gita, in the sense of social obligations which in one form or another are acknowledged in all organised society. The word Yoga means harnessing or applying oneself to so that Karma Yoga, may be rendered as devotion to the discharge of social obligations.

All our deeds are actuated by a desire for something that is at achieving some end. So we perform an action for some end. So there is not a devotion to Karma itself but to the motive or end or Phala which the Karma will achieve. Arjuna fought, Why? for attaining the Kingdom. So fighting here seems a mean to bring about that preconceived end. For Karma Yoga, the act should

be viewed not as a means but as an end in itself. That is, the idea of the result, which is to ensue from the action, must be dismissed altogether from the mind before as well as during the action. The term signifies the doing of a deed without the least thought of reaping its fruit. "Your concern is solely with action—never with its fruit. An important consequence of following this principle of action is that one can act with complete equanimity. This teaching that we ought to engage ourselves in our work as members, of a social order in the usual way and yet banish from our mind all thought of deriving any personal benefit therefrom is the meaning of Karma-Yoga and constitutes the specific message of the Gita.

Karma Yoga is a mean between the two extreme principles or Ideals of Pravritti and nirriti, Nirriti is a negative ideal of renunciation. It advocates the giving up of all Karma and withdrawing from the work-a-day world utterly. The Ideal of Pravritti recommended living in the midst of society undertaking all the obligations implied thereby, but it did not exclude the element of selfishness altogether. This is clear in the case of ritualistic activities whereby the store for a good, which was attainable in another life because they realized the enduring character of the self. Their belief in future life saved them from rating too high the value of worldly good. What they worked for was similar end i.e., selfish at the bottom. And in the case of activities which are not other worldly, they regarded themselves as not only bound to discharge their indebtedness to others what also as having a claim upon those others for what was due to themselves, and so far they felt short of a truly spiritual conception of life. So Karma yoga is the golden mean which preserves the excellence of both Ideals, of action and contemplation. While it does not abandon activity it preserves the spirit of renunciation. It commends a strenuous life and yet gives no room for the play of selfish impulses thus it discards neither Ideal, but by combining them refines and ennobles both. So the Gita teachings stand not for renunciation of action, but for renunciation in action.

The propriety of selecting the battlefield for imparting the teaching is that nowhere else is the subordination of Individual aim to the general good so complete. The soldier may know the cause for which he is fighting, but he can hardly say how that fight is going to end. Even supposing that it is the end favourably to his cause, he, for aught he knows, will not be there at the time to share its beneficial results. Yet this uncertainty does not in the least reduce his responsibility as a fighter. He has to do his best and should realise to the utmost his value and importance as an agent, but at the same time forget altogether that he is to participate in whatever good may accrue from the discharge of his duty. It is the cause of the wider entity than himself that he is serving; and his thought should not go beyond realizing that his responsibility as an actor in the scene remains the maximum that represents the highest form of self-sacrifice to work for no profit to oneself, but yet to exert oneself to the utmost and the finest exhibition of this spirit in the world is to

be seen on a battle field. In this wider sense it takes as its essential basis the Principle that activity is natural to man and that no view of life which overlooks that feature or minimizes its importance can be right, but this natural activity needs to be properly directed for otherwise it is apt to be utilized for selfish or material ends and this becomes the means of obscuring from man the higher end for which he exists.

What is the direction in which the activity should be exercised? In answer to this question the Gita enjoins on all the performance of their respective duties. One should never abandon one's specified work whether it be high or low. In other words, it is social obligations mainly, though not solely that are asked here to be discharged such as are calculated to secure and preserve the solidarity of the society so it emphasizes the social character of man and generally speaking declines to look upon him apart from the community of which he is a member.

So it appears that a Karma Yogin works without a purpose in view. But no voluntary activity, however, seems conceivable without some motive or other. Will without desire is a fiction, what then is the motive for execution here? There are two answers to this question furnished in the book (1) Atma Sudhhi which means 'purifying the self or' clearing the heart and (2) subserving the purpose of God—a fact which, by the way, implies a mixture of teaching here. The spirit in which one engages oneself in activity is different according to the two aims. In the first case an action is done for the sake of the social whole of which the doer is a member, but in the other it is done for the sake of God, resigning or surrendering its fruits to Him. So in the first it appears duty to others and in the second it appears service to God. The former type of agent is directly conscious of his relation to his environment and realizes it as a factor demanding his fealty (loyalty), the latter is conscious only of God conceived as a personality in constant touch with the world and whatever he does he regards as God's work, which has therefore to be done but whether we took upon the work done as duty or as divine service, it is not "disinterested" in every sense of the term. So in what sense it has been described as detached. The answer to this is that the activity which is natural to man if not properly guided, will become the means of obscuring from him the higher end for which he exists. By such an end Gita understands something more than moral rectitude. It aims at the elimination of worldly desire even of the type commonly regarded as legitimate. It does not rest satisfied with rationalizing our impulses, it means to spiritualise them. It teaches that an active life led without any thought of securing the worldly results it may yield sets free the springs of that inner life whose development is the one aim of man. A Anad Karma yoga is disinterested only so far as it turns our mind from these results and sets it on the path leading to the true goal not that it has no end at all, not thus do away with motives altogether, only it furnishes one and the same motive for

whatever we may do, viz., the betterment of our spiritual nature. Thus though the teaching, by insisting upon the discharge of social obligations at all costs, seems to ignore the individual, it does not really do so since it provides at the same time for his advancement on a higher plane of life.

The Goal to be reached on this plane is conceived in two ways, according to the double motive that is set before the Karma Yogi. If the motive is "cleansing the heart", the Goal is self-realisation, if on the other hand, it is subserving the purpose of God, the end is god-realisation. The first is becoming Brahman or absorption in the absolute in the language of upanishads. The second is reaching the presence of God, though, it sometimes appears, evidently under the influence of the first, as merging in time.

The distinctive feature of the perfected state which is variously termed as "the life absolute" and "dwelling in God" is peace. Only the attitude is predominantly one of Jnana in the case of person that sets before himself. The Ideal of self-realization and one of Bhakti or passionate devotion to God in the case of the other, Karma Yoga in the former fulfils itself in enlightenment which enables one to see oneself in all beings and all beings in oneself, in the latter, it finds its communication when a loving communion is established with God. If we describe the one as the Ideal of enlightenment, the other represents the Ideal of love, only it is love of God, and through Him of his creatures.

Gita requires the man in the perfected state even to work, as there being nothing in outer activity which is incompatible with inner peace. Here is the exalted position assigned to work by the Gita.

Karma yoga is accordingly to be understood in a double sense—one having reference to an earlier stage of strife when the disciple, with a steady resolve, is continually wearing himself from selfish activity, and the other to a later stage when, at the dawn of truth, the strife is over and right conduct becomes quite spontaneous the outward expression of an inner conviction that has been attained. It is the Karma Yoga in the first sense, which is ancillary, that forms the essential theme of the Gita, the second appears now and then as but a characteristic of the Goal to be kept in view by the spiritual aspirant.

Q 188 Is a man free to choose the path he likes in the Conduct of Life. Discuss

Or

Write a short note Freedom of will in Gita

Ans Freedom of the will. According to Gita's teaching man is free to choose the path he likes in the conduct of life. But it also appears that he can only follow the bent of his nature (Prakriti). The answer given is that evil disposition operates not automatically,

but invariably by appealing to our lower or sensuous self. Gita says that in respect of every object of sense there is always love or hatred. One should not be controlled by it or should not come under the sway of either, for they are one's foe. The senses and mind are its habitation, and through them it deludes man. So man should subjugate them first in order that you may bring down the ruinous foe. So in this way we are not accordingly driven to do evil against our desire. No responsibility attaches to man for mere impulsive reaction except in so far as he is accountable for that impulse itself. One should not yield to the sensuous self's promptings. But the question arises whether we can ignore that self. The reply is that we can if we only will, for we are conscious of the presence in us of a self higher than it. So these are the two combatants which give rise to inner conflict between wish and will. It is in the consciousness of this conflict that the possibility of a right choice lies. For the nature of the higher self is such that it will not allow itself to be subordinated to other unless we have once for all sunk back into the life of mere animal. So in order to save ourselves from falling back into the sensuous life Gita asks one to forearm oneself by accepting the true Ideal once for all and to see that our actions become the expression of a single coherent purpose as implied by its acceptance, that is the meaning of telling us to substitute a uniform aim viz., the betterment of our spiritual nature for the necessarily divergent ends of the many actions which we have to do in life. One must not have recourse to the method of replacing the lower aim by the higher when the selfish motive presents itself because it might prove unpracticable.

The important point about the Karma doctrine is that paradoxical though may it seem, it inspires us both with hope and resignation at once—hope for the future and resignation towards what may occur in the present that is not fatalism but the very reverse of it. Every deed that we do leads to double result the pain *Phala* or pleasure following from it, according to Karma theory, but it also establishes in us a tendency to repeat the same deed in future. *Samskara*, every deed is bound to yield the first result i.e., pleasure and pain (*Phala*) even the Gods cannot prevent it from doing so. But that is all the necessity involved in the Karma theory. As regards the *Samskara*, on the other hand, we have within us the full power of control, so that we may regulate them as they tend to express inaction. So there is thus nothing in the doctrine which either eliminates responsibility or invalidates self efforts.

Q 189 Is there any Ought after God realisation?
Discuss after Gita

Ans The theory of Jnana Karma Samuchchaya occupied great attention at the time of Sankaracharya and the Mimamsakas.

Ubhabhyameva paksabhyam yathakhe pakshinam gatih
 Tathaiva gyan karnabhyam prapyate Brahma shashwatam
 Says the sage Harita

Just as a bird cannot fly without two wings, so Jnana and

Karma are both necessary for the flight of the individual to the Absolute

In the same way there is a passage in the Isopanishad

Vidyana chavidyam cha yast dvedobhyam sah

Avidhya mrityum teertwa vidyamritamashnute

This has been interpreted on the one hand as involving a reconciliation and a synthesis of Jnana and Karma

Sankara on the other hand has his own arguments to disprove it. He wants nothing else except Jnana pure and simple and has got nothing to do with the Karma

There is another important theory which is advanced by a great modern Indian scholar the late Lokamanya Tilak. According to Sankara Jnanottara Karma is impossible. Karma stops as soon as Jnana is reached. On the other hand Tilak advocates that man has a duty to perform even after the realisation of the highest self.

In the first place it is pointed out that action belongs to the body and so long as the body remains we cannot extricate ourselves from the influence of actions. Then secondly selfless action or Nishkama Karma would alone enable us to move out of thralldom to actions. Hence a man who performs selfless actions cannot be said to be performing any actions at all.

Anashratih karmasalam karya karma karoti yog

Sa sanyasi cha yogi cha na niragnir chakarys

Finally it is the responsibility of a realised soul to point the way to erring humanity and hence action becomes indispensable even for the realiser.

Loksangrahamevapi sampashyam kartumarhasi

Lokamanya Tilak has advanced these and other arguments for proving the imperativeness of action (actions) even after the attainment of the highest knowledge. The question however arises whether there is any ought after God realisation.

JNANA NOT AN EVENT BUT A PROCESS

We shall not go into the details of the controversy but shall point out only one principle which will resolve not merely this controversy about Jnanottara Karma but also the earlier controversy about Jnana Karma Samuechchaya a point which has not been hitherto noticed, namely that Jnana is not an event but a process.

Jnana might be regarded to be knowledge but the illumination is its proper meaning for the word. Illumination never comes finally and fully. We always keep making an asymptotic approach to illumination but never actually reach it.

Jnanesvara has told us that there is always that difference between the aspirant and God is between the gold of fifteen carats and the gold of sixteen carats or between the moon on the fourteenth day and the moon on the fifteenth. So Jnana is a process and not an

event. The doctrine of Jnana Karma-Samuchchaya and Sankara and the doctrine of Jnanottara-Karma debated between Sankara and Tilak—both fight shy of this principle of the nature of Jnana as being a process instead of an event. So when we remember that we always keep making an asymptotic approach to the Absolute, then everything else becomes clear. Jnanottara Karma does not occur, Jnana-Karma Samuchchaya does not occur. We are free to do our actions as we like in the process of attainment of the highest illumination.

If we are activists by temper, nothing can prevent us from doing actions at any stage of our progress towards the attainment of our ideal.

If we are contemplatives, nothing can stir us from a life of God-enjoyment to which we are naturally born, though we may not wholly set aside the principle of action to which we are not born.

Finally, if we are philosophers, the issue will be how best to determine the nature of the highest Reality and leave the rest to God.

Temperamental differences may be modulated but they cannot be so radically changed as to wear an entirely new aspect altogether.



CHAPTER XV

ADHYASA OR SUPERIMPOSITION

Q 190 What is Adhyasa? How does Sankaracharya put this concept to a metaphysical use? (Karnatak 1965)

Ans The whole of Sankara's philosophy may be summed up as follows

The Brahman of the Upanishads is the only Reality, and everything else—this world of manifoldness—is unreal, is a mere appearance, the individual soul (Jiva) is identical with Brahman, the one without a second, which the scriptures define as Existence-Knowledge Bliss Absolute "Brahman is knowledge, Bliss" (Brih 3 9 28) This identity of the Jiva and Brahman is clearly stated by the scriptures in texts like "Thou art That, O Svetaketu" (Chh 6 8 7) "I am Brahman" (Brih 1 4 10), and "The Self alone is to be meditated upon" (Brih 1 4 7)

The question then naturally arises If Truth is one, whence arises this many which we experience through the senses? Truth cannot contradict experience So Sankara had to explain this apparent contradiction between Truth and our everyday experience He says that plurality is an illusion (Maya) It has no reality, for it disappears when the knowledge of the true nature of Brahman is realized It is just like seeing a snake in a rope in the dark This wrong perception is brought about by ignorance (Avidya) which is beginningless It is this ignorance which is the cause of all this duality, Brahman being mistaken for the world On account of this ignorance the individual soul identifies itself with its adjuncts 'Upadhis' viz, the body, senses, etc which are only superimposed on it This identification makes the soul think that it is the doer, enjoyer, etc—though the truth is that it is none of these—and thereby it comes under the sway of birth, death, happiness, misery, etc, in short, becomes bound down to this world (Samsara)

When Sankara says that the world is false, he does not mean that it is absolutely nothing, but that our experience is liable to be stultified by means of knowledge of things as they are The world has a relative existence, it is true for the time being, but disappears when true knowledge dawns It is not for all times, in other words, it is not real from the absolute standpoint Maya or ignorance is not a real entity We can neither say that it exists nor that it does not exist It is a mystery which is beyond our understanding, it is unspeakable (Anirvachaniya) As Maya is not real, it cannot be related to Brahman, the Reality, in any way whatsoever, for any relation

between truth and falsehood is impossible. The relation is only apparent, and therefore Brahman is in no way affected by this illusion which is superimposed upon it, even as the rope is not affected by the snake that is assumed to exist in it.

Therefore the only way to liberation from this worldly existence (Samsara) is to get rid of this wrong notion through the real knowledge of Brahman. Just as in the case of the rope and the snake, it is the knowledge of the rope alone that removes the illusion of the snake and nothing else, so also it is the knowledge of Brahman alone that brings about the cessation of this relative existence (Samsara). "A man who knows It alone truly, passes beyond death, there is no other path to go by" (Svet. 3.8), "He comes not to death who sees that one." Pilgrimages, austerities, worship and charity—these by themselves, without knowledge, cannot help us to attain Liberation. Their utility lies only in purifying our mind (Chittasuddhi), cleansing it of all worldliness, and thus making it fit to comprehend the Truth. When Brahman is realized this phenomenal world disappears automatically, without any further effort on the part of the individual. Knowledge of Brahman being thus the only way to Liberation, an inquiry into Brahman through the study of the *Brahma Sūtras* is absolutely necessary.

Sankara's explanation of the world as an illusion has given his philosophy the name of *Mayavāda* or *Anirvachanīya Khyativāda*. It is also known as *Vivartavāda*, the doctrine of the apparent modification of Brahman into this phenomenal world, as opposed to *Parināmavāda* or the doctrine of the actual modification of Brahman into this phenomenal world, as held by some other schools of Vedānta like the *Viśiṣṭādvaitavāda* of Rāmānuja.

Sankara anticipated that this method of explaining the phenomenal world would raise a protest from the various other schools of this time. So at the beginning of his commentary on the *Brahma Sūtras*, he writes a masterly introduction, which is well known as the *Adhyāsa Bhaṣya* or the section dealing with superimposition, wherein he establishes superimposition as a statement of fact and not a mere hypothesis. He starts with the objections that can possibly be raised against his theory of Superimposition and then refutes them. He says; It is well known that the subject and the object, which have for their spheres or contents the notions of 'I' and 'Thou' respectively and which are opposed to each other as darkness and light cannot be identified. Hence their attributes also cannot be identified. Consequently the superimposition of the object and its attributes on the subject, whose essence is pure intelligence, and vice versa, ought to be a logical impossibility.

If the world phenomena are a case of superimposition, like the snake in the rope, then which is superimposed on which? Is the world superimposed on Brahman, or it is the reverse? In the latter case, the world, which is the substratum, like the rope in the example, would be a reality. If it is the other way—the world on Brahman—

it is not possible, for Brahman is not an object which becomes an object when it is limited by time, space, and causation. Since Brahman is unlimited. It is beyond these, and so cannot be an object of perception; as such it cannot be the substratum of a superimposition. Brahman is also the inner Self of every one and therefore can never be separate and in front of a person like a rope, when alone the world can be superimposed on It.

Neither can Brahman be both subject and object of the thinking process, for one and the same being cannot both be the agent and the object of its activity at the same time. An object is that on which is concentrated the activity of the agent, and hence it must be different from the agent. If, again, Brahman is manifested by some other knowledge and thus becomes an object, it ceases to be self-luminous and becomes limited, and this the scriptures do not accept. Further, in all cases of superimposition there is an antecedent real knowledge of the object which is superimposed, as of the snake in the example. So to superimpose the world on Brahman a real knowledge of the world is necessary, and this would make the world phenomena and would be an impossibility and Liberation would be impossible. Thus in whatever way we may try to establish the theory of superimposition, we are not able to do so.

Yet, says Sankara, it is natural (a self-evident fact) on the part of man, because of ignorance, not to distinguish between the two entities (the subject and the object), which are quite contradictory, and to superimpose the one on the other, and their attributes as well, and thus mixing up the real and the unreal to use such phrases as "That is I", or "This is mine". The self again is not altogether a non-object, for it is the object of the notion of the Ego. The self does not entirely elude our grasp. Though the inner self is not an object and is also without parts, yet owing to ignorance, which is unspeakable and without a beginning, attributes like mind, body, senses, etc., which are products of ignorance, are superimposed on the self, and it behaves as if it were an agent, enjoyer, possessed of parts, and many—although in truth it is none of these—and thus becomes an object. The real self can never be an object of knowledge. Self-consciousness is possible only with respect to self already qualified by these adjuncts (Upadhis). This sounds like an argument in a circle, for to establish superimposition we have to accept the self to be an object, and the self can be an object only through the superimposition of adjuncts (Upadhis); it is actually not so. It is a case like the seed and the tree. The seed gives rise to the tree, which again produces the seed, the cause of the future tree, and so on. So in this series of illusions without a beginning, the self, which is the substratum of the present superimposition, is an object on account of a past superimposition, and that one had for its substratum the self, which had become an object of a still earlier superimposition, and so on ad infinitum. The pure self without the limiting adjuncts is never the substratum of superimposition. It is the difference in the

limiting adjuncts, as shown above, that makes it possible for the self to be at the same time an agent and the object of action

Superimposition, again, is due to ignorance and hence it is not necessary that the knowledge of the object superimposed must be a real knowledge. It is enough if we have a knowledge; it need not necessarily be real, it can itself be another illusory knowledge. That the self exists is proved by the intuitive knowledge we have of it. This is well known and but for it nothing would have been cognized in this world. "He shining, everything else shines" (Kath 2 2 15). We know things in and through it, no consciousness or experience is possible independently of it. Everyone is conscious of his own self, for no one thinks, "I am not". Nor, again, is it necessary that the object to be a substratum of a superimposition should be before us, for we see that Akasa (sky) which is not visible to the senses, becomes a substratum for superimpositions by the ignorant, who impute blueness, spherical shape, etc., to it in such expressions as, "The sky is blue", and "It is spherical". Thus superimposition is an established fact.

But then direct perception, which is the best of all proofs—since it is the basis of all other means of knowledge like inference etc., affirms this world of manifoldness. How can the scriptures that deny it carry conviction as against direct experience? They cannot. Hence scriptural texts that deny the many and uphold unity will have to be interpreted in a manner so as not to contradict our experience. This view cannot stand. For the scriptures (srutis) are impersonal, eternal, self-luminous, and so on. Their validity is direct and self-evident and therefore infallible. They constitute by themselves an independent source of knowledge. Hence they too are to be accepted as authoritative. The fact is that each evidence of knowledge has its own sphere wherein it is absolutely authoritative. Perception has its supreme validity in knowledge through the senses. There a hundred texts cannot prevail against it. The scriptures (Srutis) on the other hand have their absolute authority in a province where Perception cannot be of any avail. Their province is transcendental knowledge, which cannot be attained in any other way. Here revelation, which does not depend on other sources of knowledge, is the final authority, and not perception or even reason. The scriptures do not deny the empirical validity of perception, they deny only its absolute or transcendental validity.

SUPERIMPOSITION DEFINED

Q. 191 Define Superimposition and discuss the various definitions of Advaita School of Philosophy

Ans Superimposition, says Sankara, is the apparent presentation to consciousness, by way of remembrance, of something previously observed in some other thing. It is an apparent presentation, that is knowledge which is subsequently falsified, in other words, it is illusory knowledge. According to Vachaspati Misra this is the

fundamental characteristic of superimposition, and the rest of the definition only differentiates it from those given by other schools of philosophy. But the author of the commentary Ratnaprabha takes apparent presentation in some other thing as the characteristic mark of superimposition, and this seems to be more in keeping with Sankara, who says in his commentary, "But all these definitions agree in so far as they represent superimposition as the apparent presentation of the attributes of one thing in another thing."

As it is impossible to have illusory knowledge without the mixing up of two things, we find the words something previously observed in the definition. These words, together with the words apparent presentation, make it clear that the thing superimposed is not the real object seen some time before, but something like it. A mere experience, and not the reality, is what is necessary; hence the word observed. The experience should not be a present one, but a past one, and that is the significance of the word previously. So the thing superimposed is a false or unreal thing. But the thing on which it is superimposed is a real thing (thing). The words by way of remembrance exclude all cases of recognition where the object previously observed again presents itself to our senses, as when a person seen at a particular place is again seen at another place. In remembrance the object previously observed is not in renewed contact with the senses. It is mere remembrance that operates in the case of superimposition.

This definition of superimposition meets an objection of the Mimamsakas, who say that an unreal thing cannot be an object of experience. According to them all knowledge is real; there can be nothing like false knowledge. They uphold the intrinsic validity of all knowledge, for every knowledge produces a sense of certainty in us and we have no doubt about it at the time. If it were otherwise, then we should always be in doubt and never arrive at any certainty.

Mumamsakas, is nothing but the negation of water, and it is therefore self-evident that the phenomenon we experience cannot be water. Neither can they say that the water in the mirage is not real, since it is experienced. So the water in the mirage is neither real nor unreal, nor can it be both at the same time. Therefore we have to accept the phenomenon as something beyond our comprehension (Anirvachaniya), which is exactly the view of Sankara.

Sankara says that the nature of objects is twofold, real and unreal. The first manifests by its very nature, depending on the object itself, the second, the unreal appearance, depends on some other thing for its manifestation. In a mirage the rays of the sun are a reality, but their appearance as water is unreal and depends on something else, the impressions (Samskaras) produced by seeing water elsewhere before. That which is real always continues to be so, but the unreal is ever changing. Brahman, the Reality, remains unchanged, but Maya and its products, which are assumed to exist in Brahman, are unreal and therefore everchanging, yet experienced by us. The world phenomena are neither real nor unreal, nor both, they are unspeakable (Anirvachaniya).

DEFINITION OF SUPERIMPOSITION ACCORDING TO OTHER SCHOOLS

Q. 192 Examine the views of other schools of Indian Philosophy on 'Superimposition' and discuss their stand points.

Ans. The four schools of philosophy in Buddhism define superimposition as "the superimposition of the attributes of one thing or another". They maintain that in superimposition forms of cognition, or modes of the internal organ in the form of the object are superimposed on an external object which itself may be real or illusory. The Prabhakaras refute this definition, for according to the Buddhists there is no separate entity called the Self apart from consciousness (Vijnana). The Self is but a form of consciousness. If in an illusion, where a rope is taken for a snake, the snake also be a form of cognition, then our experience ought to be of the kind "I am a snake" or "My snake", and not as "This is a snake". Therefore Prabhakaras define superimposition as "an error arising from the non-perception of the difference of that which is superimposed from that on which it is superimposed". There is no positive wrong or illusory knowledge, but a mere non-perception of the difference between two real experiences, one of which is a past experience. Where a mother-of-pearl is taken for silver, the difference between the mother-of-pearl seen at the moment and the silver remembered is not perceived. Naiyayikas refute this definition on the ground that mere non-perception of the difference cannot induce us to action. But as a matter of fact we are tempted to possess the silver seen in a mother-of-pearl. Where there is no positive knowledge, as, for example, in

profound sleep (Sushupti), there is no activity. It is positive knowledge that is responsible for our activity, as we find from our experience in the dream and waking states. Nor can a mere remembrance induce us to action. So in illusion we are conscious of silver as a reality present before us, and not as a mere remembrance.

The Naiyayikas therefore define superimposition as "the fictitious assumption of attributes (like those of silver) contrary to the nature of the thing (e.g., the mother-of-pearl) on which something else (silver) is superimposed." An identity is established between the object present before us (the mother of pearl) and the silver remembered which is not here and now, but imagined, and which exists as a reality somewhere else. The person is not conscious that it is only a memory of silver, and not an actuality. This identity between the silver seen elsewhere and the mother-of-pearl is what gives rise to the illusion. There is thus a positive factor in this experience, which is not the case in the Pribhākara's definition. Yet it may be questioned how the silver which exists elsewhere can be in contact with the senses, which is essential if the silver is to be experienced as an actuality in front of us and not a mere memory. If it be said that there is transcendental contact (Atiukika Jñānālikshana Sannikarshī) of the senses with it, then where fire is inferred from smoke we can say it is also a case of transcendental contact, and inference as a means to knowledge becomes unnecessary. Therefore we have to accept that in illusion an indescribable (Anirvachaniya) silver is produced, which is a reality for the time being. It is this silver which is directly perceived by the senses and gives rise to the knowledge, "This is silver." The silver that is seen in the mother of pearl is not present somewhere else, for in that case it could not have been experienced as here and now, nor is it the mind. Neither is it mere nonentity, for then it could not have been an object of perception, nor can it be inherent in the mother in pearl, for in that case it could not have been sublated afterwards. So we are forced to say that the silver has no real existence anywhere but has only an apparent reality for the time being which is unspeakable.

This superimposition is called ignorance (Avidya) metaphorically the effect being put for the cause. Ignorance does not mean want of knowledge, but that kind of knowledge which is nullified later on by the knowledge of things as they are. Its counterpart is called knowledge (Vidya). When the Self is discriminated from its limiting adjuncts through Vedantic discipline and practice (Sādhana) viz. hearing of scriptural texts, reflection, and meditation on them, then knowledge dawns, which destroys this superimposition. A mere intellectual knowledge is however not meant here but actual realization. Since through this superimposition the two objects are not in the least affected by the good or bad qualities of each other, once true knowledge dawns, it roots out ignorance with all its effects leaving no chance of its cropping up again. Recrudescence would have been possible if owing

to the superimposition the Self was in any way contaminated by the non-Self and its properties

This superimposition (Adhyasa) due to ignorance is the presumption on which are based the distinctions among the means of knowledge, objects of knowledge, and knowing persons, in our career of daily activity, and so are also based all scriptural texts, whether they refer to rituals (Karma) or knowledge (Jnana). All our experience starts in this error which identifies the Self with the body, senses, etc. All cognitive acts presuppose this kind of false identification, for without it the pure Self can never be a knower, and without a knowing personality, the means of right knowledge cannot operate. Therefore, the means of right knowledge and the scriptural texts belong to the sphere of ignorance (Avidya). They are meant only for one who is still under ignorance and has not realised the Self. They are valid only so long as the ultimate Truth is not realised, they have just a relative value. But from the standpoint of the ultimate Truth, our so called knowledge is all Avidya or no knowledge at all. In the phenomenal world, however they are quite valid and are capable of producing empirical knowledge.

That our knowledge (empirical) is no knowledge at all is further proved by the fact that we do not differ from animals in the matter of cognition. Just a cow runs away when she sees a man with a raised stick in his hand, while she approaches one with a handful of green grass, so also do men, who possess higher intelligence, walk away from wicked persons shouting with drawn swords, while they approach those of an opposite nature. The behaviour of animals in cognition, etc., is well known to be based on ignorance. Therefore it can be inferred that man's conduct in the matter of cognition, etc., so long as they are under delusion, is also similarly based.

It may seem rather strange to say that even the scriptures belong to the field of ignorance (Avidya), for though in ordinary matters of cognition, etc., we may resemble animals and act through ignorance yet in matters religious, such as the performance of sacrifices the person who engages himself in them has the knowledge that the Self is separate from the body, since otherwise he cannot expect to enjoy the fruits of his ritualistic acts in heaven, the body being destroyed at death. But we forget that though a person who engages himself in ritualistic acts may have a knowledge of the Self as distinct from the body, yet it is not necessary that he should have a knowledge of the real nature of the Self as given by the Vedanta texts. Rather such knowledge is destructive to him. For how can a person who knows the Self to be not an enjoyer, agent, and so forth undertake any sacrificial enjoyment by the scriptures? Scriptural texts like, "A Brahmana should perform a sacrifice," are operative only on the supposition that attributes such as caste, stage of life, age and circumstances are superimposed on the Self, which is none of these. Not only is ritualism (Karmakanda) meant for persons under ignorance (Avidya), but even so is the Vedanta, for without the distinction of the means of knowledge, objects of knowledge, and knower it is not

possible to comprehend the meaning of the Vedānta texts. A person who is conscious of these distinctions is under the sway of ignorance (Avidyā), being in the world of duality. But there is a difference between Vedānta and ritualism. While the latter has for its goal that which is within the sphere of ignorance, like enjoyment in heaven etc., the former helps one to realise his true nature (nature), which destroys all ignorance.

How can ignorance lead to knowledge? Empirical knowledge can produce transcendental knowledge through its empirical validity. To put it in Sri Ramakrishna's beautiful language: "When we run a thorn in our hand we take it out by means of another thorn and throw out both. So relative knowledge alone can remove that relative ignorance which blinds the eye of the Self. But such knowledge and such ignorance are both alike included in Avidyā, hence the man who attains to the highest knowledge (Jñāna), the knowledge of the Absolute, does away in the end with both knowledge and ignorance, being free himself from all duality." But before the dawning of real knowledge the authority of the Vedas stands unquestioned, for a knowledge that has not been realised cannot prevent a person from entering on ritualistic activities. It is only after realisation that scriptural texts cease to be operative. But before that, "Let the scriptures be thy authority in ascertaining what ought to be done and what ought not to be done. Having known what is said in the ordinance of the scriptures thou shouldst act here" (Gītā 16.24). But when realisation dawns, then, "To the sage who has known the Self, all the Vedas are of so much use as a reservoir when there is flood everywhere" (Gītā 2.46). It is only for the knower of Brahman that they have no value, and not for others.

THE SIX SYSTEMS OF PHILOSOPHY

Q 193 Give a critical estimate of the Six Systems of Philosophy

Ans The Vedas are the scriptures of the Hindus, to whatever sect or denomination they may belong. They are the earliest extant religious literature today and form the corner stone of the Indo-Aryan cultural edifice. The Hindus believe that the Vedas are not the utterances of any person but are eternal and owe their authority to no individual. They are not inspired but expired by God. These Vedas are divided into two sections, the Karmakāṇḍa and the Jñānakāṇḍa, the former dealing with the ritualistic and the latter with the knowledge portion of the Vedas. The latter section is also known as the Vedānta, the end of the Vedas, or the goal or gist of the Vedas. These are not mere speculations but the record of the spiritual experiences of the race for centuries actual realizations or superconscious perceptions.

Though we find Vedāntic thought even in some of the earliest hymns of the Rig-Veda, e.g., the Nasadiya Sukta, which forms as it

were the basis of later Upanishads, yet there is no denying the fact that the Indo Aryans in their earlier days in India were given more to rituals and sacrifices. These were elaborated to such an extent by the Brahmanas, the priestly class, that persons of rationalistic bent of mind revolted and questioned the very efficacy of the sacrificial religion. They engaged themselves in metaphysical problems and arrived at different solutions of the world. The Vedantic thought that was in germ form was now developed more and more, and we have the panishads. This spirit of revolt against ritualism was carried on mainly by the Kshatriyas. The Indo Aryans were very bold thinkers and nothing was sacrilegious to them in their search after truth. Traces of opposition against the religion of the Vedas are found in the Vedas themselves. This tidal wave of rationalism in its extreme form gave rise to such schools of thought as the Charvakas, which were materialistic and anti religious.

In the age immediately preceding Buddha and during his lifetime there was a great religious and philosophical upheaval in India. From the Brahmajala Suttas we learn that in his time there were as many as sixty two different schools of philosophy in India. We also learn from Buddhist literature the names of a good number of teachers who were venerated in Aryavarta at the time—names like Purana Kasyapa, Katyayana, Makkali Gosala, Niganatha Nathaputra, the founder of Jainism, and others. While these great souls represented Indian culture from an anti Vedic standpoint there were many great names that represented the culture from the traditional standpoint—names that are still venerated by Hindu religion and culture.

The destructive criticism of everything in the old system by the Charvakas and others set the orthodox section to organize their belief on a more rationalistic basis and render it immune against all such criticism. This led to the foundation of the six systems of orthodox Hindu Philosophy—orthodox in the sense that they accepted the authority of the Vedas in things transcendental—while there were others who did not accept this authority and therefore were dubbed heterodox, though otherwise they too were the outcome of Upanishadic thought. The acceptance of the authority of the Vedas by these orthodox schools however does not mean that they accepted them in toto. Their allegiance to the Vedas varied widely and often it was too loose. Of the six orthodox schools, viz., Nyaya, Vaisheshika, Sankhya, Yoga, Purva Mimamsa and Uttara Mimamsa or Vedanta, the last two are intimately connected with the Vedas, which is one of the reasons why they are not mentioned in the Jain and Buddhist literature, while the others are mentioned.

These six orthodox systems of thought developed side by side at different intellectual centres, of which there were a good number all over the country even during the Upanishadic period. Again in each system there were shades of difference. Thus for centuries philosophic thought developed in India till at last it became so unwieldy that a regular systematization of each school of thought was found a great necessity. This led to the Sutra literature.

THE SUTRAS

These systematic treatises were written in short aphorisms called Sūtras, meaning clues, and were intended as memory-aids to long discussions on any topic which the student had gone through with his teacher or Guru. The thought was very much condensed, for much was taken for granted. Consequently the maximum of thought was compressed into these Sūtras in as few words as possible. Madhavacharya quotes from Padma Purana a definition of the Sūtra in his commentary on the Brahma-Sūtras which runs as follows,

BRAHMA-SUTRAS

“People learned in Sūtra literature say that a Sūtra should be concise and unambiguous, give the essence of the arguments on a topic but at the same time deal with all aspects of the question, be free from repetition and faultless.” Though this definition states what a Sūtra ought to be, in practice, however, the desire for brevity was carried to such extremes that most part of Sūtra literature is now unintelligible, and this is particularly so with respect to the Vedānta-Sūtras which has consequently given rise to divergent systems.

There was Sūtra literature in every branch of Indo-Aryan knowledge which had become cambrous through centuries and required systematization. The authors of these Sūtras, as we see, are not the founders of the thought or systems they propounded, but mere systematizers of the thought developed on the subject by successive generations of thinkers for centuries. The thought of these Sūtras was much developed by latter thinkers and even modified by them, though all of them disclaimed any originality in it, declaring that they were merely interpreting the Sūtras. This was specially the case with respect to the philosophical Sūtras. All these subsequent thinkers belonged to one or other of the six systems and developed its traditional thought from generation to generation, rendering it more and more perfect, and more and more secure against the ever new criticisms of rival schools. Such interpretations of the Sūtras gave rise to various kinds of literary writings like Vākyas, Vṛttis, Kārikas and Bhashyas, each of them being more and more elaborate than the previous ones.

The Upanishads do not contain any ready-made consistent system of thought. At first sight they seem to be full of contradictions. Hence arose the necessity of systematizing the thought of the Upanishads. Badarayana, to whom the authorship of the Brahma-Sūtras or Vedānta-Sūtras is ascribed, is not the only one who had tried to systematize the philosophy of the Upanishads. From the Brahma Sūtras itself we find that there were other schools of Vedānta which had their own following. We find the names of Audulomi, Kasakristna, Badāri, Jaimini, Karṣṇajini, Asmarathya

and others mentioned. All this shows that Badaryana's Sūtras do not constitute the only systematic work in the Vedānta school, though probably the last and best. All the sects of India now hold this work to be the great authority and every new sect starts with a fresh commentary on it—without which no sect can be founded in this country.

contain the germs of the distinction, which India has always held, between Mind and Consciousness

SUPER-CONSCIOUSNESS

The view is in consonance with Vedanta which calls the latent and sub conscious a *Samskara* and adds a third, viz., Super Consciousness that is beyond ordinary consciousness, whether latent or patent, which is pure *Chit*. *Chit* is more or less veiled by mind. To use one of the expressive metaphors of the Vedanta, *Chit* is like a lamp which the Mind envelops as a screen, sometimes revealing it by its transparency—sometimes concealing it by its opaqueness, and thus always conditioning its illumination both as regards its quality and quantity

MIND AND MATTER ARE LIMITED MODES OF POWER

According to that vedanta, the principle is Pure *Chit* of which both mind and matter are limited modes of its Power. All psychical functions, therefore, whether as Intellect (*Buddhi*), Feeling (*Ichha*), Will (*Ahankaara*) and the like are limited modes (*Vritti*). *Chit* is pure consciousness itself. Mind, in fact, is an unconscious force which in varying degree obscures and limits Consciousness, such limitation being the Condition of all Finite Experience. *Chit* is thus Consciousness, Mind is consciousness plus unconsciousness, Intermingled Consciousness—Unconsciousness which we see in all Finite Beings. Mind is both substance and process. It is substance as the mind substance or *Antahkaran* and it is process as the modifications or *Vritti* of that substance. Mental process is a veiling or (relative) unveiling of *Chit* which is itself unchanged, Consciousness appears however to undergo change because of the modifications of mind of which it is the changeless substratum

POWER (SAKTI) AS MIND

We may take first the dualistic theories. The Vedanta agrees with the Cause Theory in so far as the latter holds that conscious (mental) process and nervous process are causally related provided we substitute for the word 'conscious' the word 'mental'. The process is not in Consciousness but in Mind. The mental is a subtle quasi-material process. Vedanta holds that both processes, physical and material, have a common ground in Consciousness and thus escape the difficulty in conveying interaction between things of a wholly different nature as Mind and Body are commonly supposed to be. It differs therefore from psycho-physical parallelism in that the latter offers no explanation of the relation between psychosis and neurosis. It asserts, not a mere concomitance, the nature of which is unexplained, but a causal interaction between Mind and Matter rendered possible by their common ground. Mind is enabled to see matter because both are forms of Supreme power (*Maha Sakti*) which is an attribute of the Supreme Consciousness

UNITY BEHIND MIND AND MATTER

Turning then to Monistic Western theories these hold that Mind and Matter are parallel manifestations of one underlying substance. They are not two substances in interaction, but this interaction is the outer form of the inner ideal unity of consciousness. Each particle of matter has a mental aspect. 'It is the same thing were said in two languages

Western science thus vaguely feels that there ought to be a unity behind mind and matter, does not yet know where that unity has to be found, and so uses metaphors and language which from the Vedantic standpoint, appear vague

From this standpoint we must first clearly distinguish between worldly experience and Yoga experience, for which we have no warrant short of experience of this stage. According to the former there is in fact duality. We cannot escape that. From this dualistic standpoint there must be an interaction because if we assume two things we must assume an interaction between them. Yoga experience transcends this duality, as Pure Consciousness. Consciousness is the ground of Knowledge and Known

PURE CHIT CHANGELESS AND FORMLESS

But here again we must distinguish Pure Consciousness (Chit) as such is neither efficient (Nimitta) nor material (Upadana) cause but Consciousness Power (Chit Sakti)—both. The former as pure Chit or Indian Consciousness is the changeless and processless background of all changes and processes

Though not itself changing it contains the ground and possibility of all change. This alogical (Adhistanā) position is expressed in Shakta doctrine by saying that in one aspect it remains what it is yet in another, It is changing to become the world. This is the Power of Sakti or Vimarsha aspect. The first is the Being, the second the Becoming aspect. Therefore in world experience, Indian Consciousness is the unchanging Principle of all changing experience. Through its power it appears as Mind and Matter. It is against this static background that all changes occur. Activity is in Mind and Matter, now veiling now revealing unchanging Chit by their material processes as Psychosis or Neurosis. It is simpler to say that Consciousness is the static aspect of Power (Chit Sakti) the kinetic aspect of which (Mayashakti) produces Mind and Matter both in differing degrees being veilings by Unconsciousness of Consciousness

THEORY OF PAN-PSYCHISM

According to Pan Psychism all matter has a rudimentary life, and mind and matter has thus a psychical aspect. This is so. But in what sense? In so far as anything or process is or can be an object of consciousness (Jneya) it is Jada or non-conscious. The term has a psychological basis. Thus an object of consciousness may be either objective or subjective. What Western science calls matter or quasi-

a mystery Mind (Antahkarana) is through the sense organs (Indriyas) affected by the objects which it selects (as Manas) refers to itself the personal experience so enjoyed (as Ahankara) and then determines (as Buddhi) The one Mind does all this but is variously named according to its various functions as separate principle or Tattvas

In actual experience or functioning of the Tattvas in the fully evolved world, the knowing process commences with the last evolved subjective principle or the senses The object of knowledge first knocks at this gate to be introduced within and to become subject to the inner operating principles the last, of which to so operate is the determining faculty or Buddhi

THE REVERSE ORDER IN EVOLUTION

But in the cosmic evolution of the Principles or Tattvas themselves, the order is reversed and the last to function in the evolved world becomes the first to appear according to either a temporal or logical prius A logical analysis or experience establishes this The general basis of experience, to which in the functioning of the individual mind reference is made last must necessarily in the cosmic evolution appear first It is also clear that the evolving principles have also a more abstract significance Thus the I making or individualising and centre making Principle (Ahankara Tattva) in individual experience is that aspect of the mind which refers its operations to that particular individual Whereas in the cosmic sense it is the tendency to individualisation which manifests later as the individual centre

MIND IS BHAUTIKA (MATERIAL)

The Mind (as Antahkarana or the Yoga darshana Chitta) is neither all pervasive nor atomic and partless It is not therefore eternal has a beginning and has a limited extension, that is, it is a thing of finite dimensions It is radiant, transparent, light (Tejasa) like the solar rays light and mobile It is a kind of Radiant Matter In Vedanta Mind is called 'Bhautika' because it is a mode of the un mixed Bhutas (Sukshma Bhutas) from varying aspects of which are derived according to the Maya Vedanta both matter and Mind Therefore these two are essentially similar Mind (Antahkarana) is not rigid, that is, having the same configuration always, but elastic (Samkocha Vikasa Sila) It actually goes out like a ray (though not in act of knowledge altogether leaving the body) to the object of perception, envelops it, but the Vedanta holds not that mind is derived from matter in the physical sense but that they (mind and matter) are fundamentally and essentially one, that is, Pure Consciousness (Chit) stressing or energising one way or the other They are different modes of the One Power (Sakti) as Substance Energy

KNOWER, KNOWN AND KNOWING

Mind then exists and moves in space This is a statement which has an important bearing on Yoga, and occultism, such as

thought transference Even Nyayavaiseshika which regards the Manas as Anu ascribes Vaga or movement to it

All Psychology recognises the trinity of Knower or subject (Jnata) Known or Object (Jneya) and Knowing (Jnana) which is the stress or interaction between the two The first Jnata is consciousness conditioned by Mind (Antahkarana) The second is consciousness conditioned by the material object in relation to which Mind energises or functions and the third is consciousness conditioned by the functioning of the mind

Consciousness being polarised into 'I' (Aham) and 'this' (Idam) there is an interaction between the two Mind (Antahkarana) is with parts (Savayava) and can move in space Mind is created i.e. it has a beginning What is created is not partless for creation is putting together of parts Mind is a changing and differentiating thing Mind is capable of moving from place and assuming the form of the objects of perception (Artha or Vishaya) This going out to an object and taking its shape is actual Vishayakarakarita

MIND IS AN ACTIVE FORCE

The mind (I speak of Antahkarana, is radiant and transparent and light substance and can travel like a ray of light out through a sense organ Mind is thus an active force a form of the general Active Power or Shakti As the brain the organ of mind is enclosed in an organic envelope, solid and in appearance closed, the imagination has a tendency to picture it as being isolated from the exterior world, though in truth it is in constant contact with it through a subtle and constant exchange of secret activities These exist as unconscious psychological phenomena some of which rise to the level of consciousness The mind is not according to Indian ideas (as it has been sometimes regarded in the West) something static passive and merely receptive It takes an active part in perception both by reason of its activity and the nature of that activity as caused by its latent tendencies (Samskaras) Cerebral activity further takes place not only in the mind itself, but radiates into space beyond the limits of the human organism where it makes for itself a sphere of action This activity may display itself either in perception the matter with which we are here directly concerned or in such occult phenomena as thought transference, magnetism healing and so forth Here the mind not merely knows, but particularly through the faculty of will, generates a motor force upon exterior objects

CONSCIOUSNESS (CHIT) IS BRAHMAN

Consciousness (Chit) is everything but it has been veiled in the universe It is revealed in those things in which mind is or to which it goes out and which it illumines Because Mind is the revealer or Consciousness it is the highest manifestation in varying degrees of the Supreme Power Consciousness is eternally self manifest It is reflected however only by that which is capable of such reflection just as the sun is reflected by a mirror The mind is thus a refiner of

the veil which enables man to manifest consciousness in varying degrees until by Yoga and elimination of mind, passage is made into Mindless Consciousness

RADIANT MIND GOES OUT TO THE OBJECT

The following well known passage from Vedānta-paribhāṣa gives an account of perception 'As water from a tank may flow through a channel into a plot of land and assume its shape (square, triangular or any other form, so the radiant mind (Taijasa Antahkarana) goes out through the eye or any other sense organ to the place where an object is and becomes transformed into the shape of that object. This modification of the Antahkarana stuff is called Vritti. Such going out is subject to certain conditions. The object must be Yogya, that is, must satisfy certain conditions in order that it may attract and draw out the Antahkarana to itself.

On this and in this connection Professor P N Mukhyopadhyaya observes "Western psychology gives us a one sided view of Perception, an external stimulus acting upon a sense organ e.g., an ether-wave acting on the retina). The more vital side of the picture is however given by the above account quoted, the mind goes out as a radiant energy and takes the shape of the object.

In the Vedānta view the stress is laid on this side of the affair, though the object's part is also recognised in the stipulation of Yogya-tā. (For the mind does not go out everywhere and always but only when certain conditions are fulfilled, among which we may suppose the trepping on the nerves by objective stimulation, the action on the body to be one, the mind's Samskara or predisposition or interest in a given perception to be another, and there may be other subtler conditions). Thus the Vedānta view would appear to be a fuller view of the matter than the commonly accepted psychology of perception in the West. The 'Jump' from the neurosis to the psychosis is a pretty long jump and an inexplicable one in Western psychology. The affair is explained only up to the stimulation of the Annamayikōsha (the peripheral organs and the brain) but there is no suspicion of the really important Antahkarana and the Prana (vital principle) on the Tamāsika (Veiling) crust of the object. Really object—object the interaction—Consciousness differently encrusted or veiled. The Antahkarana is believed to be a stuff that being Sattvika (Consciousness revealing) and Taijasa (radiant) can go out and invade the Tamāsika (veiling) crust of consciousness in the form of object Vishaya—Chaitanya), envelop and infuse it by its own luminosity (somewhat like the X rays which are themselves ordinarily invisible but make opaque things transparent) and thereby discover the essential identity between itself and the object, it is the finding out of this essential identity between Consciousness as Knower (Pramāṇi chaitanya) and Consciousness as the Known (Vishaya Chaitanya) and that between Consciousness as knowing (Pramāṇa chaitanya) and consciousness as

object (Vishya chaitanya) which makes the substance of perception according to Vedanta

In terms of Shakti doctrine, *Matrī* Manam and *Meyā* or Knower, Knowing and Known are the gist (*Samkalitārtha*) of the term *Shakti*. It is these three which are referred to the triplication of the Supreme Point or Bindu in which Consciousness commences to contract and thus subjectify itself as the Knower of Objects

In perception there is a feeling of directness or immediateness. This feeling of directness is and can be the import of *Chit* or Consciousness or Brahman only. Thus in any direct apprehension of objects we are really face to face with Consciousness or Brahman itself. All differences (*Bheda*) are so many barriers set up by the magic of the veil which is *Shakti* as *Maayā*, in each act of perception a barrier is momentarily removed so that the underlying and essential unity is recognised. As Professor P N Mukhyopadhyaya well says Perception is thus an act of owning the self owning another which it has disowned in practice (*vyavahara*). As however he is careful to point out, this act of owning or identifying in common perception is rather a confused sort of recognition not possessing the clear import of such ownings as *Tat tvam asi* (That thou art)

Aham Brahmanā (I am Brahman) *So ham* (He I am) or as the Shaktas also say *Saham* (She I am). It is a kind of unconscious owning in actual fact philosophically recognised by reflection, but actually realised by the supreme experience of identity to which these sayings refer

THE REVEALING POWER OF ANTAKHARANA

The revealing power of the *Antahkarana* has its degrees. The *Antahkarana* of an ordinary man can reveal matters whether things or processes only within certain narrow limits, but by *Sadhana* (Process by which the result desired (*Siddhi*) is attained) these limits can be more and more widened and this process is called *Sattva Suddhi*. Thus *Yogyata* or competency is relative to the state of purification of *Antahkarana*. The ordinary experiencer does not cognise directly (though he can roughly infer) the *Samaskara* or tendencies laid in the *Antahkarana* but it is claimed that a *Yogi* can, and when he does he remembers his past and future cycles of birth. In clairvoyance and Yoga these subliminal sensations may be known

MIND IS NOT MATERIAL IN THE GROSS SENSE

Mind however is not material in the gross sense that Matter is but in a finer and quasi material sense. All is in this sense material which is not Spirit (*Atma*). Spirit does not interact. Mind and Matter which are forms of its Power do so. It is because they are at base the one and same Consciousness Power that Mind can know Matter

YOGIC EXPERIENCE

The transcendental Self is realised in the ecstasy of Yoga

(Samadhi) when the self 'stands away from' its limited vehicles of Mind and Body. This is the Experience—Whole of infinitely rich content. All other experiences of the Supreme I is 'I am this universe'. The limited 'I' identifies himself with a particular mind and body in it. To the Yogi, the whole world is his body and therefore there is nothing outside him as in the case of those who experience through mind and body. This knowledge is bondage. They who surpass and are freed of it are mindless. But man must first use his mind. It is said 'by thinking of that which is nameless the stage is reached which is called Shakta' that is the inner state of which Matter and Mind are the outward expression.

The Vedanta does not teach any intuitionism which discards intellect. On the contrary the Upanishad says (Br—Up—, iv 5) 'the self must be seen, heard, thought upon and deeply pondered. *Atmā va are drashtavyah, shrotavyo, mantavyo, nididhyasitavyah*'. It is not by discarding any part of the limited self that the Full Self is known, but by the development of the limited self in every part and as whole into Whole.

Conclusion The fundamental peculiarity of the Advaita Vedanta, and therefore of its Shakta form, is the distinction which it draws between Mind and consciousness in the sense of Chit, Chit is the infinite Whole (Purna) in which all that is finite whether as Mind or Matter is



UNCONSCIOUS AND CONSCIOUS MIND

Q. 196. Unconscious and conscious Mind are but two aspects of the Same Entity, 'the Psyche' Discuss

Ans. It is now commonly held that there is both Unconscious and Conscious Mind. The first is described by Freud as consisting of all the real of the Ego which is unknown and cannot be spontaneously recalled by the subject and which is made manifest, and then in often a disguised form only, in special psychic conditions such as dreams and trances and can be evoked only by special methods. It is now recognised that a large part of our psychic life remains and operates in the Unconscious so that we are perforce unaware of it. Conscious Mind consists of that part of our psychic life of which we are aware. Unconscious and Conscious Mind are but two aspects of the Entity, the psyche. The Vedanta and Samkhya say that Mind, as such, is always an unconscious force operation. It derives its appearance of being conscious because of its association with the Conscious Principle or Chit. It finalizes Chit for the individual consciousness. What is called in the West 'unconscious mind' is that state in which Mind ever associated with Consciousness, is yet not in the field of awareness owing to the density of the veiling principle of Tamas. In this realm of the Western Unconscious Mind are all the Samskaras or tendencies acquired in the course of the life history.

CHAPTER XVII EVOLUTION THEORY

KRAMA VIKAASA

(Krama Vikaasa (Gradual Evolution)—Matter and Energy—Life Mind—Purusha—Para Prakriti—Vibrating string—Apara Prakriti Creation and Life—Structure of Atom Sapta Vyahrti Jivatma—Aatma)

Q 197 *Has the modern science been able to establish that 'ultimate reality is as eternal as eternity ? Illustrate your answer*

Ans The question is whether the ultimate reality is as eternal as the eternity. Modern science has not been able to answer this question. It has dealt with the material world. But there are other things in this world than matter. There are existence of life and mind in this creation, science has not said anything about them. In order to find out the reality we have to consider matter, energy, life and mind all together

UNIVERSE { matter
 { energy
 { life
 { mind

MATTER AND ENERGY

Our ancient Rishis classified the material aspect of the universe into Panchabhuta, they are—earth, water, air, energy and space. Modern science classified them into 92 elements and energy (Heat, light, electricity). At present science has discovered the unity in multiplicity and it is said that minute particles of electricity—electron and proton—are the real substance in all the creation. It has not said anything about space and time. Bohr, an eminent scientist, has suggested that “the minutest phenomena of nature do not admit of representation within the space-time framework at all”. Therefore in search of reality we have got to go beyond matter, energy, space and time or in one word, we have to go further than Jadaprakriti and take into consideration the Chetanaprakriti, life and mind.

LIFE

Life is the tendency of unfoldment of a being encircled by circumstances which prevent the expression of the real self. Life expresses itself in the material body through actions and sensations which manifests through the motor and sensory organs of the body called Indriyas. The five karmendriyas, Vak, Pani, Pada, Payu and

Upastha or the motor organs of speech, locomotion, (hands and legs) excretion (liquid and solid) The five Gnanedriyas are Chakshuh, karna Nasika, Jivhya and Tvacha or the Sensory organs, eye, ear, nose tongue and skin respectively Through these instruments the sense organs, life transforms the external material stimulus into 5 Tanmatras They are Sabda, Sparsa Rupa, Rasa and Gandha that is, the sensations of sound, touch image, taste and smell respectively Mind receives these Tanmatras and realises the external world as interpreted by them In brief life is the motive force that transforms the material energy into mental energy or the material wave into mental wave which is received by the mind In other words life is the process of unfolding matter to mind

MIND

Mind is the spirit behind the Indriyas It is the master of the whole body The material impulses come through the Indriyas to mind, then only it can realise the external world Without mind the organs are nothing A man cannot see the objects passing in front of his eyes if he is inattentive that is if his mind is somewhere else or engrossed in any other thought In other words eye cannot see if the mind is not there to receive the Toomatra in order to complete the act of seeing, four things are necessary the object, light, eye and mind A table is given below to illustrate the relation between matter, Indriya Tanmatra and mind

Matter	Motor Organ	Sensory	Sensation	Mind
Panchabhuta	Karmendriya	Gnanendriya	Tanmatra	Mana
Byom	Pani	Twacha	Sparsa	Mona
Space	Hand	Skin	Touch	Mind
Teja	Pada	Chakshu	Rupa	Mana
Energy	Leg	Eye	Image	Mind
Vayu	Vak	Karna	Shabda	Mana
Gasses	Speech	Ear	Sound	Mind
Apa	Upastha	Jivhya	Rasa	Mana
Liquid	Urinary	Tongue	Taste	Mind
Kshiti	Payu	Nasika	Gandha	Mana
Solid	Excretory	Nose	Smell	Mind

The following illustration will make it more clear A ray of light from the setting sun after travelling through the ether for eight minutes may fall on our eye and cause a disturbance on the retina which travels along the optic nerve to the brain Here it is perceived as a sensation by the mind This sets our thought into action and results in let us say, a poetic thought about sunset There is a continuous chain between A B C D and x, y z connecting

A—Poetic thought

B—Thinking mind

C—Brain

G—Optic nerve

and so on to z the atomic disturbances in the sun

Thought "A" results from the distant disturbances in the sun—z, just as the ringing of a bell results from pulling of a distant bell rope. We can easily understand how pulling of a material rope, can cause a material bell to ring because there is a material connection all the way. But it is far less easy to understand how a disturbance in the material atom can cause a poetic thought to originate. The two are so entirely dissimilar in nature the essence of matter being extension in space and that of mind being thought.

To be more clear let us take another illustration, a Radio. A man sings in front of a microphone at Calcutta and we hear the sound through a radio receiving set at Delhi. This much is easy to understand but what are the different links through which the sound passes? Sound caused by the vibration of the vocal chord of a man produces vibration in the instruments (microphone). That vibration causes the electric current passing through the instrument to vibrate or the instrument causes makes and breaks in the current. The disturbance in the current produces the same kind of disturbance in the electric field created by the high power current of the transmitting station. The disturbance in the electric field reaches the receiving radio set which is tuned to receive those disturbances. The minute current received by the radio, is amplified by the local current passing through the radio. This amplified current produces the same disturbance in the loudspeaker. The loudspeaker reproduces the same vibrations produced by the microphone and it produces the same sound as the song sung at Calcutta. In brief, sound waves are transformed into electric waves, by the instrument, and electric waves are again transformed into sound waves by another instrument. The bell and rope were material and substantial enough to be observed by our senses and therefore easy to understand. The interactions between sound wave, instrument and electric waves are not so substantial, therefore it is difficult to understand if one has got no knowledge of the nature of electricity. Once the nature of electricity is known it becomes all clear, so this connection between Calcutta to Delhi is all material or one can say, they are all electrical. Causes must be of the same nature as effects, otherwise there cannot be any interactions.

Similarly, if B, in our chain produces A, then B must be of the same nature as A, and C as B, thus z also must be of the nature as A. The only links of our chain, of which we have any direct knowledge are our own thought and sensation, A, B, (mental). We know the existence of the remote links x, y, z only by inferences from the effect they transmit to our minds through our senses, we do not know what the distant objects really are but we only receive them in our mind as sensations produced by Indriyas. So the impressions of the whole creation as received by our mind are all mental. Therefore the whole creation as conceived by us is a creation of thought.

A critic may say it is true that mind receives x, y and z as mental waves but that does not explain their true nature. Science has

treated energy, the fundamental entity of the universe as a mathematical abstraction. The ether or space in which all events take place has become as abstract and as mathematical as parallels of latitude and meridians of longitude. Those mathematical formulas are nothing but a process of thinking. We have seen that minutest phenomena of nature and the existence of these minutest particles cannot be proved by our sensual perceptions but only by a process of thinking. The minute particles of nature are only a creation of mind. Therefore the whole universe is a creation of mind. If not our individual mind, it must be the Divine Mind. So the universe is not only created by thought but consists of thoughts.

To a scientist, gold is only a combination of particular number of electrons and protons, arranged in a particular method. But to a beautiful lady, it is only a shining metal used for the purpose of ornaments, she can never think (if not a scientist) of gold as a mass of particles of Energy. Similarly this universe which subsists in mind and consists of mind can only be comprehended by a seer a man who possesses the true knowledge of this creation who has dived deep in quest of truth. We can now say that matter and mind are essentially of the same nature.

Q 198 What is the nature of the mind of Purusha ? Is it finite or infinite ? Discuss how this mind is transformed into the matter

Ans We have been talking so long about mind and tried to prove that mind is the ultimate reality. But whom the mind belongs to ? Who is the thinker ? The Eternal Being which is also named Purusha. He is the cause of all causes. Whatever exists whatever we see in the creation consists of this Eternal Substance (our mundane vocabulary compels us to use this term) Purusha or Brahma Sarvam Khalvidam Brahma. All things in the creation is Brahma.

We shall try to explain these with the help of two slokas of Shreemat Bhagwat Gita and show how scientifically Gita has classified the different stages of the evolution of the ultimate Being or the first cause from almost a negative stage to a positive creation.

Gita Chapter VII Slokas 4 and 5

Bhumirapo anala uayu kham mano buddhi reva cha
Ahamkaram itiyam me bhinna Prakritirashtadha
Apareyam itastwayam prakriti viddhi me param
Jivabhutam mahabaho yayedam aharyate jagat

Earth water fire air space mana buddhi and Ahankara are my prakriti or eightfold nature. There is one other than these which is my supreme nature or paraparakriti. It permeates the whole creation and holds it together.

A table is given below to make the sloka more clear and to show how the Eternal Being crystallised into shape from Suksham to Sthula.

PURUSHA

SAT
CHIT

PRAKRITI	(Paraparakriti		
	((Chetana	(Ahankara
	(((Buddhi Ananda
	(Aparaparakriti	((Mana
	(((Vyom
		((Teja
		(Jara	(Maruta Rupam
			(Aapa
			(Kshiti

PURUSHA

A question is generally asked What is Purusha ? It is very difficult to define one which is infinite and therefore indefinite. None has yet given a direct description. Even Vedavyasa described Him indirectly and said

Janmadyasya yatah that from which every object has

originated. It never says what He is but how He acts just as science has failed to describe an atom, So we shall only mention how the idea of Godhood has developed in human mind and how men have qualified Him differently according to their different conceptions and try to show how these coincide with the above sloka of Gita

The different conceptions about God have given rise to so many different schools of philosophy and so many religions in this world. Some have named him Brahma, others call Him Iswara, God, Ram, Rahim, and many more names. Some say He is formless and unqualified, others say he has forms, he possesses all the qualities. Some say He is the creator, others say no, He is not, and consequently there is no creation. Some say He is outside creation, others say He pervades the whole of it. Some say He only exists, others say He exists not. Some say He is everything, others say He is nothing. The only conclusion one can draw from all these diverse statements is that human mind has thought about Him in all possible ways from *Asi* (Positive) to *Nasti* (negative). Even while denying His existence they are talking about Him. All three sayings are true, only, they vary according to the stages of the development of mind. It is true He is everything. It is also true that he is nothing and from that nothing everything has come out.

In the search of the cause of creation, we have to follow the chain of cause and effect, according to the law of causation. But we do not know all the causes of all the effects. Science has followed the links of this chain to a certain extent and then failed. We can only say that there is a cause which is the cause of all causes, where we must stop further questioning or the point will never be reached. No one can dispute the first cause or eternal cause. Let us call him *Purusha* or the cause of all causes. Every one is in search of this ultimate Being, but the findings are very different. So without going into detail, we shall try to explain, in brief, the main human conception of the Indefinite Being.

1 BRAHMA —

Formless, qualityless, actionless, unchangeable, unthinkable, without beginning and without end

2 ISHVARA .—

Formless but all qualified, all powerful, all love and creator of this universe

3 ISHVARA —

Possessing form, power, love, justice and creator.

4 DEVATA —

Possessing forms as found in nature, Images of wood, metal, stone and earth

5 AVATAARA —

Human forms as Ram, Krishna, Buddha, Jesus Christ and others worshipped as God or as messenger of God, son of God etc.

The conception of Brahma is a negative conception. He is unchangeable (Akshara). He is formless. He is nirguna or possesses no quality, therefore He cannot be a creator, as creation requires power and intelligence. This school of thought is called absolute monism or advaitavada. All that we see as creation is maya or illusion, nothing exists but Brahma.

PARAPRAKRITI

This is the intermediate stage between Purusha and Aparaprakriti. In this stage, Purusha develops Guna and becomes qualified. This qualified Being is called Ishvara. There are two conceptions of Ishvara, in one He is formless and in the other He possesses form. In this stage of Paraprakriti He is formless but qualified. He is Chitsvarupa, all conscious. In this stage, He has expressed the three gunas Sattva, Raja and Tama. This school of philosophy is called qualified Monism or Visishtha Advaitavada.

A question has always been asked how the nirguna (unqualified) became Saguna (qualified) or whence the attributes came. When He is the all existing Being whatever came out was within Him. When he did not manifest the Guna He was nirguna, when he did it He was Saguna. Why did He do so? We cannot answer, we can only conjecture, He only can give a true answer. But we see that He has expressed Himself in His creation and that is His nature or wish. In the Gita chapter 4 sloka 6 He has said, "I am the unchangeable one. I was never born and I am the Lord of this universe, still I manifest myself in many forms under the Maya (disguise) of my own nature."

That there is creation no one can doubt. Even if it is illusion, as some say, the illusion exists. If we deny this then our philosophy, science, religion and everything become false. So we can only say that he is both Nirguna and Saguna or in the terms of Upanishad He is nirgunaguni. He is one, He is many. He is quantum and He is continuum. He is minutest of the minute and greatest of the great (Anoranjan mahatomahtyan). When he is minute He is finite, when he is infinite He is formless and nirguna. He is unchangeable without changing His essence. He takes different forms, just as jar, cup, dish and glass made of earth, one in substance but different in forms. When he has manifested His power He is Ishvara and the changes are His habit or nature and the process of change is called evolution. When one sees Purusha, and Prakriti as different entities, the question arises how Nirguna became Saguna? But they are not different, just as fire and heat can never be separated, so, Prakriti can never be separated from Purusha. We cannot separate a man from his nature but we can know the nature of the man from his actions. The Gunas of Purusha are manifested in his actions and that is his nature. So nature or Prakriti is not a being but a becoming and changes are its deep rooted habit. When He is infinite, He is "Ekameva advitiyam" or one only exists and no second. The ignorance or short-sightedness of human beings see him divided and then

only he appears to be finite or many. This finite view of the infinite or idea of one divided into many is Maya or relativity. It has been said that Brahma willed "Ekoham bahusyam" one I shall appear as many. Will consists of two ideas, one is thought and the other is object of thought. Thought is one and the objects are many. He is the thinker and he is the object as he is the only one existing. He is the nomena and he is the phenomena. When a ray of white light passes through a prism it is refracted into rays of seven colours (V. I. B. G. Y. O. R.) but when the prism is removed, it becomes white again. Similarly when we look through the prism of the "Trigunatimike" Maya, we see Him many, when that maya is removed He is seen one again.

When he thought of himself as one, he has no quality (Nirguna stage), but as soon as He thought Himself to be many, the comparison (relativity or maya) started and the Gunas revealed. How the three gunas were expressed will be clear by the following illustrations.

A man is standing alone on a plain ground devoid of any other object. In this stage he has no quality, in the sense, that no one can say whether the man is tall or dwarf, rich or poor, happy or unhappy. So, he may be called Nirguna. But as soon as a second person stands by this side, he either becomes tall or dwarf, rich or poor etc. It is interesting to note that a man is tall if a dwarf person stands by his side and dwarf if a tall person stands by his side. Similarly he is rich if a poor person stands by his side and poor if the person is rich. Then what is the man in reality? The man's plenty or poverty, happiness or misery does not depend on his own self but on some other person by his side. So, we find that there is neither happiness nor misery in this world: there is only the comparison of one state with another and nothing more. It has been said, he who has felt the deepest grief, is best able to experience supreme happiness. So the man develops two qualities by comparison. The former nirguna stage becomes another quality in comparison with the latter one. So a man develops three qualities by comparison with another.

Let us follow another illustration. The wire in a string instrument is very fine and it is in a stationary position. Vibration is started and it begins to move. By the movement we see another shape and hear the sound. The shape appears to be thicker and translucent as compared with the real wire. The space through which the string moves is the breath of shape and the string is never steady at any one point though the figure appears to be stationary. The string is very fine and the figure is many times broader than the string, so we can say that the figure has substance in it. The shape we see is not wholly substantial but only an appearance caused by the movement of the real substance, the string. And the sound we hear is also caused by the movement, the three phases of the string which set the air to vibrate in the same way. Therefore, all the phenomena we see are not the real substance at all but they are due to the three phases of movement of the real substance, whatever the substance may be.

The three phases may be classified as the three Gunas. The following figure will make it clear

Vibrating String

E—Equilibrium =Sattva

P—Positive =Raja

N—Negative =Tama

When Purusha set His thought wave into action or when mind started vibration the three gunas developed. The positive phase is the Rajoguna of action, the negative phase is the Tamoguna of inaction and the Sattvaguna is the unqualified or equilibrium state. It is neither a state of action nor of inaction. When nirguna Purusha expressed His gunas, the form and quality appeared and so the name is changed. He became Ishwara. This all powerful Ishwara is the cause of the creation. Science has also proved that matter consists of vibration of minute particles of electricity, which are waves in the Ether. These waves if unobstructed will move on to infinity, but when obstructed or bottled up (as it is called) in a limited space, they become a form of matter.

The divine thought wave not only developed the gunas but the idea of time and space also. Our conceptions of time and space are that of divided or limited time and space. Our idea of time is related to the rising and setting of the sun. If there be no sun or any other object to compare with there will be no time for us. So the time and space undivided are Eternals but when seen as divided, they give the idea of creation.

The cause of creation as given in some of the Puranas is the 'Tandava Nritya of Mahakala'. In Mahakala or Eternity, the time and space are fused into one. When Mahakala began His eternal dance, He created them. Science too has got a glimpse of this idea. Minkowski while establishing the theory of relativity, has said: "Time and space separately have vanished into merest shadows and only a sort of combination of the two preserves any reality."

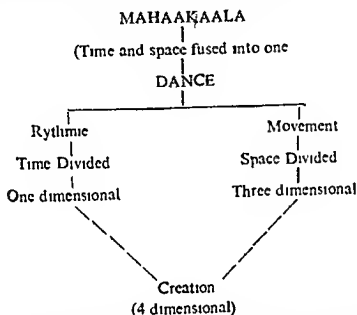
In this stage, the three Gunas and the idea of time and space developed. Purusha has become Ishwara. In the next stage the thought vibration became more condensed and is called Aparaprakriti.

APARAPRAKRITI

The supra mental thought wave of Purusha increased into many then the many became separate and each one of them thought itself as separate individual. This idea of separateness or the idea of a part as separate entity from the whole, is the beginning of creation or Prakriti. The idea of one and many or the idea of creator and creation as quite separate and essentially different entities is sponsored by a school of philosophy called Dvaitavada.

Q 199 Write short illustrative notes on how the idea of space and time is related to creation—(a) Four dimensional, (b) Sapta Vyahritis

Ans (a) In the following table, we shall try to explain how the idea of time and spaces is related to that of creation. The illustration of "Tandava Nritya of Mahaakaala" will explain it very nicely



Mahaakaala is Eternal where time and space are fused into one. Out of his unbounded joy, He started his dance of infinite love. Dance is rhythmic movement. Rhythm is time divided and movement of steps divide the space. We speak of length, breadth and thickness, but can we separate any position of space like that? Can we actually divide space? We put two substances apart and measure the distances between them and say that we have separated their length of space. The road is not divided by the mile stones, it runs along. But we say, 'I have walked five miles and my road is at an end'. Similarly, time is also indivisible but when an event takes place we say, 'it took place after some other events and divide time into past and present so time is not divided at all but we divide it by comparison of one event with the other. It is nothing but relative comparison. We cannot describe an event without the help of time so creation is four dimensional: one dimension of time and three dimensions of space united together'.

(b) Some say that creation started from his will. He said, 'Let there be light and there was light'. Here the will or thought wave is the starting point of creation. Wave length gives us the idea of space divided and vibration the idea of time divided. Vibration means frequency of movement per unit of time just as thought binds the different objects of thought together, so, time figures as mortar that binds the bricks of space together. These bricks of space united

together in different numbers and with different arrangements take different forms which give us the idea of creation

We have pointed out that three Gunas developed from the three phases of mental vibration. Out of these three gunas the Sapta Vyahritis were formed. By permutation and combination of three things we get seven. Let us take three things and call them A, B, C. The seven combinations that we get are a, b, c, ab, ac, bc, abc. The seven combinations of Gunas are called "Sapta Vyahritis or the seven layers of the Vignanamaya sarira of the Divine, they are Bhuh, Bhuvah Svah, Mahah, Janah, Tapan and Satyam. We find the seven layers of covering in all and every portion of Prakriti or Nature

The grosser mind-mana is self-centred. It develops and broadens itself from self to society, community, country, humanity and God. The stages of development are also seven.

The stages of development —

- | | |
|-------------------------------------|---------|
| (1) Turiya—No vibration—Nirvikalpa. | |
| (2) Union—Not I but father—Ahankara | |
| (3) Bhakti—For God—Chitta | |
| (4) Dedicated—For others—Buddhi. | |
| (5) Communal—For community | } Mana. |
| (6) Civilised—For self | |
| (7) Uncivilised—For self | |

In the stage of Mana, the mind becomes very limited and becomes attached to the objects, mind does not come in direct contact with the objects but certain vibrations come from the objects through the sense organs, which are received as sensations. The vibrations are the Sukshma forms of those objects. So the mind receives those finer vibrations which give us the idea of those objects.

Let us go back to the Eternal mind. It has got to pass through similar stages before it can take the shape of matter or creation. The mental vibrations increase and thereby the density increases. When it becomes dense enough to feel sensations it takes the form of Tanmatra. In other words, the mind is condensed into Sensory vibrations and then the mind begins to feel. The tanmatras or the sensations are sound, touch, image, taste and smell. The vibrations increase still more, when they differentiate into sensations of space, energy, gas, liquid and solid. The Tanmatra develops the conception of matter, when it is called Sukshma Mahabhuta. The Sukshma Mahabhuta further condenses to Sthula Panchabhuta (Vyom, teja, maruta, apa, kshiti). In the end, the panchabutas are combined in different proportions and take different forms which are called creation.

The process by which the Sukshma mahabhutas continue in different proportions to form into panchabhutas is called panchikarana. It has been said that the Sukshma mahabhutas in proportion of Vyom 4/8, Teja 1/8 and Maruta 1/8, Apa, 1/8, Kshiti 1/8, combine to form Sthula Vyom. Sukshma Mahabhutas Teja 4/8, Vyom 1/8, Maruta 1/8, Apa 1/8, Kshiti 1/8, combine to form into Sthula Teja and so on. So we find Panchabhutas possess the five layers of Mahabhuta. These are five layers of the Sapta Vyahruti. The layers are the five stages of mental conceptions of panchabhuta. The other two of the Sapta Vyahruti are also there. They are called Ahankara and mahatatta. They are the mental and super-mental stages respectively. So the panchabhuta have the Sapta Vyahruti surrounding them.

The super mental thought nucleus mahatatta is at the centre. It binds the objects of thought the Sukshma mahabhutas together and gives them a shape. The super mental vibration which is initial,

becomes bottled up, as it were, in a finite area by the mahabhutas which may be called bricks of space. The bricks arrange themselves into particular form and are called energy. This energy takes the shape of electron. So we see that Vyom condenses to Teja. This minute particle of energy is beyond sensory conception. The energy again condenses to atoms of matter called elements. The elements that came first are gaseous, then liquid and last to appear is the solid. These elements again combine in different proportions when they are perceived as creation. So we find Teja (quanta) has condensed to matter (gaseous, liquid and solid).

It is very easy to say that Divine will or Paraprakriti condenses to Ahankara ; Ahankara to Mana ; Mana to Tanmatra ; Tanmatra to space, space to Energy ; Energy to Matter and Matter to creation. But it is very difficult to realise that mind has been transformed into matter. The critics may question here that sensations are only possible when there are sense organs but without them how can there be sensations at all ? It can be proved that sensations are possible without the help of Sthula "Indriyas" or sense organs. We have so long been discussing about the transformation of Divine Will, which is all powerful and transcends all our reasonings. But, it can be proved that all these are possible even with our ordinary mind, what to say of Divine mind. When the sense organs come in contact with the material objects directly we feel the sensations, we can see them, touch them. But, there is another kind of sensation which we feel without the help of sense organs or Sthula Indriyas. Every one of us has experience of dreams, one sees landscapes, men, women, animals and other objects when the eyes are closed, one touches, talks, feels, pleasure and pain just as in waking condition, though there are no material objects before him. That one feels we cannot deny. We can only say that the sensations in dreams are less substantial. Even the substantiality is a purely mental concept, measuring the direct effect of objects on our sense of touch. Mind always receives the mental vibrations. In conscious state, the Sthula Indriyas transform the panehabhautic impulses into mental waves, which the mind receives. In other words, the material vibrations are transferred into mental vibrations. In dreams, in the sub-conscious state the same process of transformation takes place, with this difference that the object is mental the Indriyas are mental and the impulses are also mental. It is now clear that there are Sukshma Indriyas, which enable us to feel all the sensations without the help of Sthula Indriyas and without the presence of material objects.

Sometimes, it happens that a man hears, in dream as well as in waking condition, the call of some person even when that person is absent or dead. It is not a myth that devotees can hear the sound of Krishna's noopur (ornament worn in feet) even now in Brindavan. It is a matter of a little practice of concentration that one can smell the scent of a particular flower and can see a particular image, whenever he likes without the presence of material objects. There are no stimuli coming from outside, through the Sthula Indriyas to the mind,

then wherefrom these sensations come ? The only explanation that can be given is that mind condenses by process of concentration to Tanmatra forms or Sukshma mahabhuta which the mind receives back and feels the sensation just like a short circuit in an electric line. There are other examples of persons like Shree Ramanuja, Shree Ramakrishna Paramhansa and many others, who used to talk with their 'Istam' (the God one worships), used to touch them and feel their presence just like a physical body. One, may disbelieve these incidents but our Rishis and Saints said that these are true. They challenged those who do not believe in them, to verify these facts by practice, to be convinced of them not by hearsay, not by simple arguments, but by realization. They have given instructions how to practise concentration by fixed gazing with unwavering mind on an image; for some time. Then to close the eyes and try to see the image in all its details, that is, to transform the mana to tanmatra and then by further concentration transform the tanmatra to mahabhuta and from mahabhuta to panchabhuta. The image then takes a three-Dimensional form. This is the process of materialisation of mind, Divine as well as human.

Science has not yet accepted these facts but it can be said, by following the trend of thoughts of the modern scientists, that they are gradually realising this truth, that mind is the essential substance which the matter consists of.

We have traced the process and the different stages of transformation of human mind. The Divine mind too transformed itself in a similar way to creation. Every creation has its beginning in mind. Let us take a most ordinary example of creation by man of a building. When a beautiful piece of architecture is seen, one naturally puts this question "who has made it" ? The answers in majority of cases will be that it was the mason. Is this answer correct ? Was there no existence of the building before the mason gave it a three dimensional shape with the help of bricks, mortar etc. ? The building took the shape, for the first time, in the mind of the architect who planned it. He has seen the whole of the building with all its details in his mind's eye (Sukshma Indriya) Then he sketched it on a piece of paper. If there be any mistake in the drawing he can at once point it out and say that it is not the true representation of the original. If he has not seen the original building, how can he point out the defect ? If the building was not in existence how could he see it ? Therefore the original existence of the building was in the mind of the architect ; of course, it is less substantial than a building of bricks and mortar. This is what is called mental form of Existence. The building took a two dimensional shape, Pratyakasa when it was drawn on a paper. The whole building is there, on the paper, with all its details ; it can be seen with the naked eye (Sthula Indriyas), it has length and breadth. It is more substantial than the original but less substantial than a habitable building. This is a two-dimensional creation. The mason, thereafter constructed the building with bricks, mortar and other

materials and gave it a three dimensional shape, Ghatakasa. The building was exactly according to the plan, in other words, it is the material representation of the original mental form in all its details.

Similarly, the Great Architect planned the whole creation, which at first took a mental form. Prakriti gradually worked out the plan in its time and place. All the different forms united by the mortar of time and so the creation is four dimensional.

In our illustration, the architect, mason and materials are all different according to our conception of things, but in the case of the Eternal Being, He is the architect, the mason and the material, only He changed His form. From One He becomes many. In one form He is Purusha, in the next He becomes Prakriti and in the last Panchabhuta. It has been said in the Gita (Ch. 13 Sloka 19) that 'both Purusha and Prakriti are eternal. Purusha is nirguna and Prakriti is saguna or possesses qualities. These qualities are the condensed Chetana and Jada material. With the help of these materials, Prakriti started the creation of nebulae, stars, suns, planets, animals and men according to the plan of Purusha in their respective time and place.

CREATION AND LIFE

Q. 201 Has the modern science been able to discover how did life first appeared in this Universe? If not, what is the possible solution that can be given to explain the existence of life in the Universe?

Ans. Energy is present everywhere like mind. Minute particles of Energy are scattered throughout the infinite space. They are the fundamental particles of energy called protons, neutrons, electrons and positrons. It has been found that the space between the stars which was believed to be empty, contains minute particles of elements like Calcium, Titanium and probably Hydrogen, Oxygen and Carbon. As a matter of fact the amount of such dispersed matter is estimated to be about ten times the amount of matter condensed in all the stars in the sky. It has been discovered that in some of the nebulae, only Hydrogen atoms are present. There are others in which further creation of atoms of other elements is in progress, most of the stars started as balls of Hydrogen which go on gravitating and becoming more condensed. The energy contained in those balls is provided by the transformation of Hydrogen into more complex atoms. Carbon takes a very important part in this process. The inner part of the ball gets heated and makes its debut as a red giant.

In course of time, all the 92 elements, (known up to date) are created. Science has described the process of creation of stars, suns and planets in detail. But, about the cause of existence of life in this universe, it is almost silent. Science has only said that life begets life. The question is how did life first appear? The stars and suns,

we see in the sky, are intensely hot (50 million degrees), far too hot for life to obtain a footing there. The empty space beyond is so cold (about 484 degrees of frost in Fahrenheit scale) that all life in it will be frozen. Life can only exist inside a narrow temperate zone which surrounds each of these fires at every definite distance. One such planet is our earth. Every kind of atom necessary for life must have existed on the newborn earth. The perpetual dance of atoms caused them to unite in different groups and to arrange themselves in so many kinds of figures. At times, groups of atoms happen to arrange themselves in such ways as are found in living cells. Science has discovered the importance of the element carbon, whose exceptional properties of forming molecules consisting of the largest number of atoms is the cause of the existence of life in our universe. The question now arises, "Is a living cell merely a group of ordinary atoms arranged in a non ordinary way or is it something more? Is it merely atom or atom plus life?"

The ball of fire in which these atoms developed could contain no life. Then where did the life come from? We must acquire further knowledge of the structure of atom before a reasonable answer can be given.

STRUCTURE OF ATOM

Bohr has given a model of the structure of an atom with four orbits round a nucleus. The nucleus consists of positive energy (proton) and the negative energy (electron) moving round the nucleus in the orbit. When the electron passes from the outer orbit to the inner one that is it moves from orbit number 4 to number 3 or from number 2 to number 1, the electric force which attracts it to the nucleus will do work just as the force of gravity does. For example, when water flows from a higher to a lower level by gravity, it produces some kinetic energy which may be utilised for running a Dynamo or any other similar machine. Similarly, the electric force which attracts the electron to the nucleus does some work. A part of this work is used to increase the kinetic energy of the electron, making its velocity in inner orbit greater than in the outer one, but the rest of the work is transformed into radiation energy which is emitted from the atom. It then continues to move round the same orbit, before it moves to the next one. When the electron has reached the innermost orbit it cannot get any nearer the nucleus and hence cannot emit any more radiation, unless it is impelled to pass from its inner to the outer orbit again by absorption of energy sufficient to bring about this change. Once in the outer orbit again it is in a state to produce radiation by falling in a second time. This process is repeated over and over again and the electron always brings a fresh supply of electric charge with it. Where is this unlimited supply of energy coming from? If it is from the nucleus how much energy does the nucleus possess so that it can go on giving supply of energy for ever?

SAPTA VYAHIRITI

The only possible solution that can be given of the problem of the existence of life in our universe and the unlimited power at the nucleus of an atom, is that everything in the creation from an atom to universe has layers of coverings of Sapta Vyahruti

The atom possesses not only four but seven orbits the seven stages of evolution of Prakriti. The stages are solid, liquid, gaseous, energy, space, Ahankara and Mahatattva. The Mahatattva is the unlimited power that binds the other layers together in each atom, in every matter, every life, in the whole of creation. This power at the centre of the atom is the cause of the existence of the life in this universe and this is the source of unlimited energy of the electron.

Every atom possesses not only the material aspect but also the mental aspect. The supramental aspect at the centre is the source of life or Shakti. In one atom this Shakti is less substantial, so it cannot be perceived by our senses. But, when a large number of atoms combine together to form such a big molecule, the total mental aspect of all the atoms, acting in harmony develops sufficient atoms of Shakti, that can be perceived by our senses as an action or movement, then, it is called life. Therefore life is not something external but internal in every atom, it becomes perceptible only when it is magnified so much, in a group of atoms.

The seven Vyahruties are the Vignanamaya Sarira of the Eternal Being. Therefore every form he takes must have those coverings. This is the only explanation that can solve all the unsolved problems of nature that confront the men of science. In an atom, the mind starts from the inner orbit to the outer and passes through the stages of space, energy, gas, liquid and solid. In the outermost orbit it becomes solidified into electron. In the 6th orbit it is in liquid state. This explains why the energy some times behaves as waves (liquid) and sometimes as corpuscles (solid). Science has also discovered that if an atom can be bombarded, an enormous amount of energy can be set free. If the mahatattva which is at the centre and which cements the different layers of Vyahruti into one complete whole is liberated by breaking loose the outer coverings the binding walls, then, we can reach the infinite shakti which is —

“Jiva Bhutam mahabaho
Yayed im dharyats jagat ”

This Shakti is the ultimate cause of energy and life in this universe. This Shakti is all pervading. The millions of nebulae, stars and suns exist within it. The same Shakti is within the smallest particle of energy. And within the most finite of space, it is as unlimited as infinity.

ANORANIYAN MAHATE MAHIYAN

He is minutest of the minute and greatest of the great. So we

see that mahatattva also behaves as finite and infinite both just like quantum and continuum. When it is infinite it is supermind when it is finite and multiplied in a group it is called life.

In our earth life first appeared in water in the shape of unicellular plant. The elements Hydrogen Oxygen Carbon and others in the presence of sun's rays combined to form such a big molecule that could manifest the signs of life. The signs of life are assimilation movement excretion respiration irritability, conjugation and automatism. When a particular group of atoms has got the power of initiating the vital processes independently of any direct or immediate stimuli from without it is called life. It is difficult to realise how first life appeared? Once we realise this it becomes easy to follow its development from unicellular to multicellular plants and from small plants to big trees. In some unicellular organisms the structure became more complicated and it developed into animals.

The first evidence of a living creature is fossil that has been discovered is Tribolite a kind of invertebrate that lived in water. The progress went on from invertebrate to vertebrate from fish to amphibian reptiles mammals and men. Without entering into detail a table is given below to show the sequence of the era in which they flourished.

ERA	FOSSILS	AVATAARA
Archæan or Azoic		
Primary or Palæozoic		
Cambrian	Invertebrates	
Silurian		
Devonian		
Carboniferous	Vertebrates Fish	Matsya
Permian	Amphibia	Kurma
Secondary or Mesozoic		
Triassic	Reptiles	"
Jurassic		"
Cretaceous		"
Tertiary or Cænozoic		
Eocene	Mammals	Varaha
Oligocene		"
Miocene		"
Pliocene	Java man	Narasimha

ERA	FOSSILS	AVATAARA
Quaternary or Neozoic		
Pleistocene	Man	Vamana
Present	"	Rama
"	"	Rama
"	"	Rama
"	"	Buddha
Future	"	Kalki

In the above classification the names of Avatars have also been mentioned. This fact in the order of evolution requires special attention. The process of evolution of life is very gradual, just as the evolution of matter. But when one species evolved into the next higher one the changes are quite abrupt rather than gradual. This fact was marked by Mendel and his followers. For example, fish developed from invertebrate to vertebrate through an intermediate stage of fish called amphioxus, which has only notochord and no vertebra. The smaller fish developed into larger ones. After further development the scales began to unite into a few plate-like coverings. But how it at once changed to tortoise, with four legs in place of fins and a shield-like covering round the whole body in place of scales is a mystery. This kind of abruptness is marked in every step of evolution. This fact proves that one Species continued its development according to some gradual process but at the time of passing on to a next higher stage, it had recourse to some other factor with a special force in it which caused the abruptness. The form in which this special force manifests itself and inspires the lower forms of life to progress to a higher plan of existence and determines its mode of future action is called Avatara. Avatara is the embodiment of the essential principles which give impetus to the life for its future expression. If I am allowed, I shall say that carbon is also an Avatara amongst hell elements. Without the exceptional power of carbon many things specially life, would not have been possible in this universe. In different periods (yugas) Avatars came in human form with certain higher qualities to inspire the human beings of that period to rise to a higher plane. After the human being reaches a certain plane, the development becomes gradual for sometime, but when the time comes for another rise to the next higher plane another Avatara appears.

JIVATMA

Man possesses the same orbit of Vyahrti or the covering of Maya, round the nucleus, which is called Jivatma (soul). It is the Divine power in man kept in bondage by the surrounding layers of Maya or ignorance. This Divine power in man can be liberated by removing the outer binding layers that keep the soul in bondage, in the same way as the energy at the nucleus of an atom is released.

In order to reach the Divine power, the bondages of ignorance must be removed, the frequency of vibrations of the mind should be reduced, the wordly attachments of mind should be cut off the prison walls of ignorance must be removed, before the source of infinite power can be reached, the ultimate reality, Brahma, can be known. He who has known Brahma becomes so, Brahmajna Brahmaiva Bhavati

AATMA

Such Divine persons amongst human beings are known as Avatara. To know Brahma or Atma is the highest realisation of man and this is the highest evolution. The starting point of evolution was the stage when the Divine mind was divided into many. That mind becomes one again. It starts from unity to multiplicity and comes back from multiplicity to unity.

When the thought vibrations decrease, the finite mind gradually expands and comes in contact with the Infinite. When the vibrations come to one, it is in unity with the eternal mind. Such minds are the teachers of mankind.

When the mind becomes pure, when the smaller self unites with the larger self, the mind attains a very strong will force or a very effective power of suggestion. We have seen such powers in Buddha and Jesus, who changed many sinners and cured many ailing persons by mental or spiritual power, this powerful mind is in every man, only it is less substantial. One can make it substantial, only if he is willing, by means of practice and Sadhana. Man possesses a mind which is all powerful, only, he is ignorant of the fact. The day the ignorance is removed, the eternal Self will be revealed and the power will be reached.

Every physician exerts his will force or uses his power of suggestion in his own way, although he may be quite unconscious of it. The greater the will force he possesses the greater will be the force of his suggestion and the patients will have greater confidence in him. The attendance of a tactfully optimistic physician is in itself an inspiration of hope and assurance to the patient. By suggestion, we can exercise considerable influence on the Vigour of the inherent defensive force in man and infuse in the sub-conscious mind, the clan vital or the will to live and that cures the patient. The power of Jesus Christ lay in his ability to evoke in a person so effective a faith in his cure that, that faith worked, wonders in his body.

The success of suggestional method of cure depends on the perfect self confidence, on the all pervading belief in the perfection of one's inner powers without the slightest hesitation. A simple misdeed or wrong action by the person hinders his self confidence. Therefore, one should be pure in heart without the slightest black spot in it and then only he can reach the source of unlimited power.

entities with certain definite properties. Space and time admit of divisibility and measurability, which are also properties of matter according to Nyaya science. According to this definition of matter Electricity, which is extremely mobile and subtle but can be measured in so many units, is also a Dravya (i.e., a matter. Manas or mind) which has properties such as Iochi and Dvesham (likes and dislikes). Sukham and Dumkham (Happiness and misery) is also regarded as Dravya, so also Atma.

THE RELATIONSHIP BETWEEN MIND AND MATTER

According to Hindu Philosophy, there is no unsurmountable gap between mind and matter because at the root they are one. Each particle of matter has a mental aspect. A block of stone is perceived by the natural eye as an inert lifeless matter. The ordinary sense organs are insufficient to find the rudiments of life or mind in a stone. Science can demonstrate irritability to environment in the minute particles of the stone (i.e.) itcha and dvesha—desire for certain things and hatred for certain others which is one of the properties of life. The Hindu Sciences recognised a gradual evolution of four states of Consciousness, viz., Sushupti (Sleeping State) in minerals, Swapna (Dreaming state) in plants, Jagrata (Waking state) in animals and Turiya (Super conscious state) in a Yogi. The evolution of the Universe is one of spiritual progression on a vast scale.

EVOLUTION THEORY

Q. 203 What is the origin of the Universe according to Indian Philosophy? Discuss the 'evolution theory according to Indian Philosophy.

Ans. The origin of the universe is traced, according to Hindu Philosophy, to a homogeneous primordial matter, which has neither shape nor consistency. This is known as Prakriti. By the influence of Purusha, according to one school of thought, or by its own nature (swabhava), according to another, this Prakriti evolved into the universe by a succession of changes.

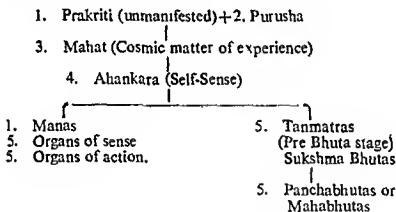
Imagine a sheet of still water into which a small stone is thrown or over which a breeze blows. A succession of waves is started. By studying each little wave, you will find that there is a tendency in it to move up and then down. The rising of the wave is compared to Rajas and the opposite tendency to fall is compared to Tamas and the resultant state of momentary equilibrium between the two forces at the top of the wave is comparable to Satva. These three fundamental gunas or modes, Satva, Rajas (Action) Tamas (inertia) are called Trigunas. The two opposing forces of action and inaction and resulting modes of stable equilibrium, are the first to show themselves in the changes taking place in Prakriti, the primordial matter.

The movement such as that of the stone thrown in water is

comparable to the movements taking place in Prakriti which results in the production of the waves of Ether. These primary waves are responsible for the production and conduction of the first sound in the universe. These arise first as unarticulate sounds and gradually develop into articulate sounds. Thus are evoked the sounds commencing from a proceeding to ka and finally ending in ksha. Thus, we get the formula Akshara, an articulate sound which gives us the capacity to convey our thoughts.

Even in the minutest matter, there are, according to this theory, innumerable permutations and combinations of movements, resistance and equilibrium, (Rajas, Tamas and Satva) which give different properties to different atoms. The properties of all perceivable and conceivable things are attributed to these fundamental gunas. This, in short, is the theory of the constitution of matter according to the Samkhya and Nyaya Philosophies.

The following table shows the evolution of the universe according to the Samkya philosophy.



Total—24 Principles according to some, 25 alongwith Purusha, according to others.

All substances are recognised by their properties. Derived from the fundamental Trigunas, *viz.*, Rajas, Tama and Satva, there are properties of substances, such as smell, taste, colour, touch and sound, more or less pronounced in every substance. There are again properties such as weight, roughness, dryness etc., which are classified into ten groups and which along with their opposites are counted as 20 properties. These are also called gunas in Ayurveda.

The Trigunas are not properties, but are the three Fundamental Factors or Ultimate Reals or Entities from which every mental and physical phenomenon is evolved.

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|-------------------|------------------|
| 1. Guru—Heavy | Opp—Laghu—Light |
| 2. Manda—Inactive | „ Tikshna—Active |
| 3. Hima—Cold | „ Ushna—Hot |